International Journal for

Philosophy of Religion

Cumulative Index Volumes 1-38 (1970-1995)

Compiled by
NAYNA JIVAN and EUGENE THOMAS LONG

With the assistance of
PATAKI ANTAL

Part One: Articles

Part Two: Review Articles

Part Three: Book Reviews

Kluwer Academic Publishers
DORDRECHT / BOSTON / LONDON

Part One: Articles

Special issues

1970 (Volume 1, No. 3) Georg Wilhelm Friedrich Hegel: Commemorating the 200th anniversary of his birth (27 August 1770)
with contributions by
Darrel E. Christensen, Murray Greene, Edgar H. Henderson, Robert L. Perkins, Efraim Shmeli & Frederick G. Weiss

1988 (Volume 24, Nos. 1-2) The problem of evil
with contributions by
Keith Chrzan, David A. Conway, R. Z. Friedman, C. Robert Mesle, Bruce R. Reichenbach & Jane Mary Trau

1992 (Volume 31, Nos. 2-3) The epistemic status of religious belief
guest-edited by Bowman L. Clarke & William L. Power
with contributions by
William P. Alston, Bowman L. Clarke, Frederick Ferré, Eugene Th. Long, William L. Power, Theodore Runyon & Keith E. Yandell

1995 (Volume 38, Nos. 1-3) God, reason and religions
edited by Eugene Th. Long
with contributions by
William P. Alston, David B. Burrell, Bowman L. Clarke, Eugene Th. Long, Robert Cummings Neville, Philip L. Quinn, William L. Rowe, Robert P. Scharlemann, John E. Smith, Richard Swinburne & Merold Westphal

Articles on author's name in alphabetical/chronological order

Adams, E. M. (1985) The accountability of religious discourse, 18(1-2): 3-17.
Alon, Ilai *see* Graves, David & Alon, Ilai (1995).
Alston, William P. (1985) Divine foreknowledge and alternative conceptions of human freedom, 18(1-2): 19-32.
Alston, William P. (1988) Referring to God, 24(3): 113-128.
Alston, William P. (1992) The autonomy of religious experience, 31(2-3): 67-87.
Alston, William P. (1995) Realism and the Christian faith, 38(1-3): 37-60.
Amour, Leslie (1986) Newman, Anselm and proof of the existence of God, 19(1-2): 87-93.
Anderson, Barbara (1973) Kierkegaard's despair as a religious author, 4(4): 241-254.
Anderson, C. Anthony (1984) Divine omnipotence and impossible tasks: An intensional analysis, 15(3): 109-124.
Anderson, Douglas R. (1989) An American argument for belief in the reality of God, 26(2): 109-118.
Anderson, Douglas R. (1995) Peirce's agape and the generality of concern, 37(2): 103-112.

Anderson, Robert (1995) Recent criticisms and defenses of Pascal's Wager, 37(1): 45-56.
Andre, Shane (1985) The problem of evil and the paradox of friendly atheism, 17(3): 209-216.
Anglin, Bill & Goetz, Stewart (1982) Evil is privation, 13(1): 3-12.
Appleby, Peter C. (1980) Mysticism and ineffability, 11(3): 143-165.
Appleby, Peter C. (1988) Reformed epistemology, rationality and belief in God, 24(3): 129-141.
Arthur, C. J. (1986) Ineffability and intelligibility: Towards an understanding of the radical unlikeness of religious experience, 20(2-3): 109-129.
Askew, Richard (1988) On fideism and Alvin Plantinga, 23(1): 3-16.
Attfield, Robin (1971) On translating myth, 2(4): 228-245.
Attfield, Robin (1980) Religious symbols and the voyage of analogy, 11(4): 225-238.
Audi, Robert (1976) Eschatological verification and personal identity, 7(4): 391-408.

Baker, John Robert (1983) Religious experience and the possibility of divine existence, 14(4): 225-232 [Reply by Clement Dore (1984) 16(3): 251-255].
Ball, Stephen W. (1979) Hegel on proving the existence of God, 10(2): 73-100.
Barnette, R. L. (1975) Anselm and the fool, 6(4): 201-218.
Bartel, Timothy W. (1982) Cosmological arguments and the uniqueness of God, 13(1): 23-31.
Bashor, Philip & Farid, Arifa (1987) Deliberate commission of category mistake: Crombie vs. Ryle, 21(1): 39-46.
Basinger, David (1983) In what sense must God be omnibenevolent? 14(1): 3-15.
Basinger, David (1985) In what sense must God do his best: A response to Hasker, 18(3): 161-164.
Basinger, David (1986) Omniscience and deliberation: A response to Reichenbach, 20(2-3): 169-172.
Basinger, David (1991) Middle knowledge and divine control: Some clarifications, 30(3): 129-139.
Beard, Robert W. (1986) Professor Lucas on omniscience, 20(1): 37-43.
Bishop, John (1985) Theism, morality and the "Why should I be moral?" question, 17(1-2): 3-21.
Blackman, Larry Lee (1978) The logical impossibility of miracles in Hume, 9(3): 179-187.
Blackstone, Richard M. (1972) Is philosophy of religion possible? 3(3): 176-184.
Brams, Steven J. (1982) Belief in God: A game-theoretic paradox, 13(3): 121-129.
Brecher, Bob (1976) Descartes' causal argument for the existence of God, 7(3): 418-432.
Brennan, Edward (1973) The latent potential of the notion of transcendental, 4(1): 2-12.
Brenner, William (1971) George Mavrodes on the epistemology of religion, 2(3): 172-182.

Bringsjord, Selmer (1986) Swinburne's argument from consciousness, 19(3): 127-143.
Brink, Gijsbert van den (1993) Descartes, modalities, and God, 33(1): 1-15.
Brown, G. G. (1980) Personal and spiritual identity, 11(4): 239-248.
Brown, Hunter (1991) Alvin Plantinga and natural theology, 30(1): 1-19.
Brown, Robert F. (1982) A reply to Kelly on Aquinas' Third Way, 13(4): 225-227.
Burch, Robert (1981) The defense from plentitude against the problem of evil, 12(1): 29-37.
Burgess, Andrew J. (1974) Brentano as philosopher of religion, 5(2): 79-90.
Burr, Ronald (1976) Wittgenstein's later language-philosophy and some issues in philosophy of mysticism, 7(1): 261-287.
Burrell, David B. (1995) Philosophy and religion: Attention to language and the role of reason, 38(1-3): 109-125.
Byrne, Peter (1984) Mysticism, identity and realism: A debate reviewed, 16(3): 237-243.
Byrne, Peter (1995) Omnipotence, feminism and God, 37(3): 145-165.

Calvert, Brian (1983) Another problem about Part IX of Hume's *Dialogues*, 14(2): 65-70.
Capaldi, Nicholas (1970) Hume's philosophy of religion: God without ethics, 1(4): 233-240.
Caton, Hiram (1970) The theological import of cartesian doubt, 1(4): 220-232.
Cherry, Christopher (1974) Miracles and creation, 5(4): 234-245.
Cherry, Christopher (1984) Self, near-death and death, 16(1): 3-11.
Christensen, Darrel E. (1970) The religion of vision: A proposed substitution for Hegel's "unauthentic" religion of utility, 1(3): 147-160.
Chrzan, Keith (1984) Vindicating the "principle of relative likelihood", 16(1): 13-18.
Chrzan, Keith (1986) Linear programming and utilitarian theodicy, 20(2-3): 147-157.
Chrzan, Keith (1987) Debunking CORNEA, 21(3): 171-177.
Chrzan, Keith (1988) When is a gratuitous evil really gratuitous? 24(1-2): 87-91.
Chrzan, Keith (1991) Plantinga and probabilistic atheism, 30(1): 21-27.
Churchill, John (1984) Wittgenstein on the phenomena of belief, 16(2): 139-152.
Churchill, Larry R. (1972) Flew, Wisdom, and Polanyi: The falsification challenge revisited, 3(3): 185-194.
Clark, Kelly James (1989) The explanatory power of theism, 25(3): 129-146.
Clark, Ralf W. (1984) The evidential value of religious experiences, 16(3): 189-202.
Clark, Romane (1978) Rationality and the axiological orientation of the universe, 9(2): 85-100.
Clarke, Bowman L. (1974a) The argument from design: A piece of abductive reasoning, 5(2): 65-78.
Clarke, Bowman L. (1974b) The modern atheistic tradition, 5(4): 209-224.
Clarke, Bowman L. (1992) Identity and the divinities, 31(2-3): 133-148.
Clarke, Bowman L. (1995) Two process views of God, 38(1-3): 61-74.

Clayton, Philip (1989) Explanation from physics to the philosophy of religion, 26(2): 89-108.
Cobb, William S. (1989) Plato on the possibility of an irreligious morality, 25(1): 3-12.
Cohen, Cynthia B. (1972) Some aspects of Ian Ramsey's empiricism, 3(1): 2-17.
Comstock, Gary L. (1993) The truth of religious narratives, 34(3): 131-150.
Conway, David A. (1971) Mavrodes, Martin, and verification of religious experience, 2(3): 156-171.
Conway, David A. (1983) Concerning infinite chains, infinite trains, and borrowing a typewriter, 14(2) 71-86.
Conway, David A. (1988) The philosophical problem of evil, 24(1-2): 35-66.
Cooper, Keith J. (1983) Here we go again: Pike vs. Plantinga on the problem of evil, 14(2): 107-116.
Corr, Charles A. (1973) The existence of God, natural theology, and Christian Wolff, 4(2): 105-118.
Coughlan, Michael J. (1986) The Free Will Defence and natural evil, 20(2-3): 93-108.
Courtney, Charles (1978) Phenomenology and Ninian Smart's philosophy of religion, 9(1): 41-52.
Craig, William Lane (1978) A further critique of Reichenbach's cosmological argument, 9(1): 53-60.
Craig, William Lane (1980) Julian Wolfe and infinite time, 11(2): 133-135.
Craig, William Lane (1986) Temporal necessity: hard facts/soft facts, 20(2-3): 65-91.
Craig, William Lane (1991) "Lest anyone should fall": A middle knowledge perspective on perseverance and apostolic warnings, 29(2): 65-74.
Craighead, Houston (1975) The cosmological argument: Assessment of a reassessment, 6(2): 117-124.
Craighead, Houston (1979) Audi's critique of Hick: An evaluation, 10(1): 51-60.
Crawford, Dan D. (1980) The cosmological argument, sufficient reason, and why-questions, 11(2): 111-122.
Creel, Richard E. (1979) A realistic argument for belief in the existence of God, 10(4): 233-253.
Creery, Walter E. (1972) Berkeley's argument for a divine visual language, 3(4): 212-222.
Czapkay Suddeth, Michael L. (1995) Alstonian foundationalism and higher-level theistic evidentialism, 37(1): 25-44.

Daise, Benjamin (1992) The will to truth in Kierkegaard's *Philosophical Fragments*, 31(1): 1-12.
Dalton, Peter C. (1976) Pascal's Wager: The first argument, 7(2): 346-368.
Dauenhauer, Bernard P. (1975) Some aspects of language and time in ritual worship, 6(1): 54-62.
Davis, John Jefferson (1987) The design argument, cosmic "fine tuning", and the anthropic principle, 22(3): 139-150.

Davis, Stephen T. (1975) Theology, verification, and falsification, 6(1): 23-39.
Davis, Stephen T. (1976a) Does the ontological argument beg the question? 7(4): 433-442 [Comment by William L. Rowe (1976b) 7(4): 443-447].
Davis, Stephen T. (1976b) Anselm and question-begging: A reply to William Rowe, 7(4): 448-457.
Davis, Stephen T. (1982) Loptson on Anselm and Rowe, 13(4): 219-224.
Davis, Stephen T. (1984) Loptson on Anselm and Davis, 16(3): 245-249.
Davis, Stephen T. (1992) Hierarchical causes in the cosmological argument, 31(1): 13-27.
Davison, Scott A. (1991) Foreknowledge, middle knowledge and "nearby" worlds, 30(1): 29-44.
Day, Timothy Joseph (1987) Aquinas on infinite regresses, 22(3): 151-164.
De Nys, Martin, J. (1980) Myth and interpretation: Bultmann revisited, 11(1): 27-41.
Dejnozka, Jan (1989) Zeno's paradoxes and the cosmological argument, 25(2): 65-81.
DiCenso, James J. (1992) Deconstruction and the philosophy of religion: World affirmation and critique, 31(1): 29-43.
Dilley, Frank B. (1977) Fool-proof proofs of God? 8(1): 18-35.
Dilley, Frank B. (1990) The Free-Will Defence and worlds without moral evil, 27(1-2): 1-15.
Dombrowski, Daniel A. (1994) Alston and Hartshorne on the concept of God, 36(3): 129-146.
Donnelly, John (1971) Moral and religious assertions, 2(1): 53-55.
Dore, Clement (1983) Rowe on the cosmological argument, 14(1): 25-31.
Dore, Clement (1984) Reply to Professor Baker [1983], 16(3): 251-255.
Draper, Paul (1992) God and perceptual evidence, 32(3): 149-165.
Dunning, Stephen N. (1984) Rhetoric and reality in Kierkegaard's *Postscript*, 15(3): 125-137.
Dupré, Louis (1972) The cosmological argument after Kant, 3(3): 131-145.
Duran, Jane (1985) Kierkegaard's Christian reflectivity: Its precursors in the aesthetic of *either/or*, 17(3): 131-137.
Durfee, Harold A. (1970) Karl Jaspers as the metaphysician of tolerance, 1(4): 201-210.

Edidin, A. & Normore, C. (1982) Ockham on prophecy, 13(3): 179-189.
Edwards, Rem B. (1973) Existential experience and limiting questions and answers, 4(2): 65-79.
Edwards, Rem B. (1976) Analogies between nature and its parts, 7(2): 369-378.
Edwards, Rem B. (1985) Is an existential system possible? 17(3): 201-208.
Elrod, John W. (1973) The self in Kierkegaard's pseudonyms, 4(4): 218-240.
Englebretsen, George (1975) Sommers' theory and natural theology, 6(2): 111-116.
English, Parker (1990) Representative realism and absolute reality, 28(3): 127-145.
Erlandson, D.K. (1978) Timelessness, immutability, and eschatology, 9(3): 129-145.

Erlandson, Douglas & Sayward, Charles (1981) Is heaven a possible world? 12(1): 55-58.
Esposito, Joseph L. (1972) God and the possibility of philosophy, 3(2): 103-115.
Esposito, Joseph L. (1976) On getting the skeptic to heaven, 7(1): 311-316.
Evans, C. Stephen (1976) Kierkegaard on subjective truth: Is God an ethical fiction? 7(1): 288-299.
Evans, C. Stephen (1989) Does Kierkegaard think beliefs can be directly willed? 26(3): 173-184.
Evans, C. Stephen (1994) Evidentialist and non-evidentialist accounts of historical religious knowledge, 35(3): 153-182.
Evans, Jonathan N. (1983) Lafollette on Plantinga's Free Will Defense, 14(2): 117-121.

Factor, R. Lance (1978) Newcomb's paradox and omniscience, 9(1): 30-40.
Fakhry, Majid (1971) Three varieties of mysticism in Islam, 2(4): 193-207.
Fales, Evan M. (1994) Divine freedom and the choice of a world, 35(2): 65-88.
Farid, Arifa *see* Bashor, Philip & Farid, Arifa (1987).
Ferrater-Mora, José (1970) The language of religious experience, 1(1): 22-33.
Ferré, Frederick (1976) The "Quick Way" with the worth of theism, 7(2): 327-345.
Ferré, Frederick (1984) In praise of anthropomorphism, 16(3): 203-212.
Ferré, Frederick (1992a) Cosmos: Child of science? Theoretical intelligence and epistemic norms, 31(2-3): 149-163.
Ferré, Frederick (1992b) Science: Child of technology? Epistemic norms and practical intelligence, 31(2-3): 165-176.
Ferreira, M. Jamie (1983) A common defense of theistic belief: Some critical considerations, 14(3): 129-141.
Ferreira, M. Jamie (1984) Universal criteria and the autonomy of religious belief, 15(1-2): 3-12.
Ferreira, M. Jamie (1989) Repetition, concreteness, and imagination, 25(1): 13-34.
Ferreira, M. Jamie (1990) Kierkegaardian faith: "the condition" and the response, 28(2): 63-79.
Forgie, J. William (1984) Theistic experience and the doctrine of unanimity, 15(1-2): 13-30.
Forgie, J. William (1985) Mystical experience and the argument from agreement, 17(3): 97-113.
Forgie, J. William (1986) The principle of credulity and the evidential value of religious experience, 19(3): 145-159.
Forgie, J. William (1990) The Caterus objection, 28(2): 81-104.
Forgie, J. William (1991) The modal ontological argument and the necessary a posteriori, 29(3): 129-141.
Forgie, J. William (1993) Kant on the relation between the cosmological and ontological arguments, 34(1): 1-12.
Forrest, Peter (1991) How can we speak of God? How can we speak of anything, 29(1): 33-52.

French, Peter A. (1974) Can a man *imagine* himself witnessing his own funeral? 5(4): 194-208.
Friedman, R. Z. (1986) Kant and Kierkegaard: The limits of reason and the cunning of faith, 19(1-2): 3-22.
Friedman, R. Z. (1988) Evil and moral agency, 24(1-2): 3-20.

Gale, Richard M. (1988) Freedom versus unsurpassable greatness, 23(2): 65-75.
Gan, Barry L. (1982) Plantinga's transworld depravity: It's got possibilities, 13(3): 169-177.
Ganssle, Gregory (1993) Atemporality and the mode of divine knowledge, 34(3): 171-180.
Garside, Bruce (1972) Language and the interpretation of mystical experience, 3(2): 93-102.
Gavin, William J. (1984) The "will to believe" in science and religion, 15(3): 139-148.
Gellman, Jerome (1981) Theological realism, 12(1): 17-27.
Gellman, Jerome (1982) God and theoretical entities: Their cognitive status, 13(3): 131-141.
Gerson, Lloyd P. (1987) Two criticisms of the principle of sufficient reason, 21(3): 129-142.
Gibson, A. Boyce (1970) Differing perspectives in religion and philosophy, 1(1): 16-21.
Gill, Jerry H. (1971) John Hick and religious knowledge, 2(3): 129-147.
Gill, Jerry H. (1975) Tacit knowing and religious belief, 6(2): 73-88.
Gill, Jerry H. (1984) Kant, analogy, and natural theology, 16(1): 19-28.
Gilman, James E. (1988) Rationality and belief in God, 24(3): 143-157.
Glannon, Walter (1994) Omnipotence and the transfer of power, 36(2): 81-103.
Goetz, Stewart *see* Anglin, Bill & Goetz, Stewart (1982).
Golomb, Jacob (1992) Kierkegaard's ironic ladder to authentic faith, 32(2): 65-81.
Good, Robert C. (1982) Ninian Smart and the justification of religious doctrinal schemes, 13(2): 69-75.
Gordon, Haim (1986) Sartre's struggle against the holy, 19(1-2): 95-103.
Graves, David & Alon, Ilai (1994) A language for the description of God, Part 1: A unique language for a unique object, 36(3): 169-186.
Greene, Murray (1970) Hegel's notion of inversion, 1(3): 161-175.
Griffin, David (1973) Divine causality, evil, and philosophical theology: A critique of James Ross, 4(3): 168-186.
Grigg, Richard (1983) Theism and proper basicality: A response to Plantinga, 14(2): 123-127.
Grim, Patrick (1982) In behalf of "in behalf of the fool", 13(1): 33-42.
Gundersdorf von Jess, Wilma (1974) Reason as propaedeutic to faith in St Augustine, 5(4): 225-233.

Haddox, Bruce (1971) Religious language as religious experience, 2(4): 222-227.
Haight, David F. (1974) Devils, 5(3): 152-156.

Haji, Ishtiyaque (1989) God and omnispatiality, 25(2): 99-108.
Hall, Ronald L. (1981) The origin of alienation: Some Kierkegaardian reflections on Merleau-Ponty's phenomenology of the body, 12(2): 111-122.
Hall, Ronald L. (1989) Hell, is this really necessary? 25(2): 109-116.
Hammond, John L. (1985) Theism and the moral point of view, 17(1-2): 23-27.
Harris, George W. (1984) Religion, morality, and the Euthyphro dilemma, 15(1-2): 31-35.
Harris, James F. (1970) The epistemic status of analogical language, 1(4): 211-219.
Harris, James F. (1972) Models and qualifiers, 3(2): 83-92.
Harris, James F. (1980) Speech acts and God talk, 11(3): 167-183.
Harris, James F. (1987) An empirical understanding of eternality, 22(3): 165-183.
Harris, James F. (1991) The causal theory of reference and religious language, 29(2): 75-86.
Hart, James G. (1989) From *mythos* to *logos* to utopian poetics: A Husserl narrative, 25(3): 147-169.
Hartshorne, Charles (1970) Two forms of idolatry, 1(1): 3-15.
Harward, Donald W. (1975) Hume's *Dialogues* revisited, 6(3): 137-153.
Hasker, William (1982) Is there a second ontological argument? 13(2): 93-101.
Hasker, William (1984) Must God do his best? 16(3): 213-223 [Response by David Basinger (1985) 18(3): 161-164].
Hasker, William (1993) How good/bad is middle knowledge? A reply to David Basinger, 33(2): 111-118.
Heaney, James J. (1979) Faith and the logic of seeing-as, 10(3): 189-198.
Helm, Paul (1993) Preserving perseverence, 33(2): 103-109.
Henderson, Edgar H. (1979) Theistic reductionism and the practice of worship, 10(1): 25-40.
Hick, John (1991) Religion as "skillful means": A hint from Buddhism, 30(3): 141-158.
High, Dallas M. (1972) Belief, falsification, and Wittgenstein, 3(4): 240-250.
High, Dallas M. (1986) On thinking more crazily than philosophers: Wittgenstein, knowledge and religious beliefs, 19(3): 161-175.
High, Dallas M. (1990) Wittgenstein: On seeing problems from a religious point of view, 28(2): 105-117.
Hoffman, Joshua *see* Rosenkrantz, Gary & Hoffman, Joshua (1980).
Hoffman, W. Michael (1977) The structure and origin of the religious passions, 8(1): 36-50.
Hoffman, William M. (1973) The nature of religious action, 4(1): 59-62.
Holcomb III, Harmon (1994) To bet the impossible bet, 36(2): 65-79.
Holyer, Robert (1985) Human needs and the justification of religious belief, 17(1-2): 29-40.
Hopkins, Jasper (1977) Augustine on foreknowledge and free will, 8(2): 111-127.
Horne, James R. (1983) Newcomb's problem as a theistic problem, 14(4): 217-223.
Howard-Snyder, Daniel (1992) Seeing through CORNEA, 32(1): 25-49.
Howe, Leroy T. (1971) The necessity of creation, 2(2): 96-112.
Howsepian, A. A. (1993) Middle actions, 34(1): 13-28.

Huang, Yong (1995) Religious pluralism and interfaith dialogue: Beyond universalism and particularism, 37(3): 127-144.
Hughes, Charles T. (1992) Theism, natural evil, and superior worlds, 31(1): 45-61.
Hughes, Charles T. (1993) Martin on the meaninglessness of religious language, 34(2): 95-114.
Hunt, David Paul (1990) Middle knowledge: The "foreknowledge defense", 28(1): 1-24.

Imbrosciano, Anthony (1994) Inevitable martyrdom: The connection between faith and suffering in Kierkegaard's later writings, 36(2): 105-116.
Inada, Kenneth K. (1970) Buddhist naturalism and the myth of rebirth, 1(1): 46-53.
Isenberg, Sheldon R. & Thursby, Gene R. (1985) A perennial philosophy perspective on Richard Rorty's neo-pragmatism, 17(1-2): 41-65.

Jacobs, Jonathan *see* Zeis, Jan & Jacobs, Jonathan (1983).
Johnson, Clark B. (1973) Why the atheist is not a fool, 4(1): 53-58.
Johnson, Jeffrey L. (1994) Procedure, substance, and the divine command theory, 35(1): 39-55.
Jones, Hardy (1980) Concerning a new version of the divine command theory of morality, 11(3): 195-205.
Jordan, Jeff (1993) The problem of divine exclusivity, 33(2): 89-101.
Juffras, Angelo (1972) Is theology a psychological crutch? 3(4): 251-256.

Kane, G. Stanley (1971) God-language and secular experience, 2(2): 78-95.
Kane, G. Stanley (1975) The failure of soul-making theodicy, 6(1): 1-22.
Kane, G. Stanley (1980) Evil and privation, 11(1): 43-58.
Kapitan, Tomis (1976) Perfection and modality: Charles Hartshorne's ontological proof, 7(2): 379-385.
Kapitan, Tomis (1984) Can God make up His mind? 15(1-2): 37-47.
Kapitan, Tomis (1985) Lucey's agnosticism: The believer's reply, 18(1-2): 87-90.
Keeling, Bryant L. & Morelli, Mario F. (1977) Beyond Wittgensteinian fideism: An examination of John Hick's analysis of religious faith, 8(4): 250-262.
Kellenberger, J. (1979) Miracles, 10(3): 145-162.
Kellenberger, J. (1981) Three models of faith, 12(4): 217-233.
Kellenberger, J. (1984) Kierkegaard, indirect communication, and religious truth, 16(2): 153-160.
Kellenberger, J. (1990) Wittgenstein's gift to contemporary analytic philosophy of religion, 28(3): 147-172.
Keller, Edmund B. (1974) Hebrew thoughts on immortality and resurrection, 5(1): 16-44.
Keller, James A. (1989) The problem of evil and the attributes of God, 26(3): 155-171.
Keller, James A. (1995) The hiddenness of God and the problem of evil, 37(1): 13-24.

Kelly, Charles J. (1981) Some fallacies in the first movement of Aquinas' Third Way, 12(1): 39-54 [Reply by Robert F. Brown (1982) 13(4): 225-227].
Kelly, Charles J. (1984) The Third Way and the temporally infinite: A rejoinder, 15(1-2): 81-83.
Kelly, Charles J. (1986) God's knowledge of the necessary, 20(2-3): 131-145.
Kelly, Charles J. (1994) The God of classical theism and the doctrine of the Incarnation, 35(1): 1-20.
Khan, A. (1985) Melancholy, irony, and Kierkegaard, 17(1-2): 67-85.
Kim, Ha Tai (1972) Transcendence without and within: The concept of T'ien in Confucianism, 3(3): 146-160.
King, E.G. (1971) Language, Berkeley, and God, 1(2): 112-123.
King-Farlow, John (1982) Historical insights on miracles: Babbage, Hume, Aquinas, 13(4): 209-218.
Kirkpatrick, Frank G. (1992) Together bound: A new look at God's discrete actions in history, 32(3): 129-147.
Knight, Christopher (1995) Structure not substance: Theological realism for a pluralistic age, 37(3): 167-180.
Kohl, Marvin (1987) Russell on the utility of religion: Copleston's critique, 22(1-2): 69-79.
Konyndyk, Kenneth (1977) Verification and dogmatism, 8(1): 1-17.
Kovacs, George (1974) Atheism and the ultimate Thou, 5(1): 1-15.
Kraft, Michael (1981) Thinking the physico-teleological proof, 12(2): 65-74.
Krieg, Robert A. (1977) Narrative as a linguistic rule: Fyodor Dostoyevski and Karl Barth, 8(3): 190-205.
Krolick, Sanford (1985) Through a glass darkly: What is the phenomenology of religion? 17(3): 193-199.
Kroon, Frederick W. (1981) Plantinga on God, freedom, and evil, 12(2): 75-96.
Kvanvig, Jonathan L. (1984) Credulism, 16(2): 101-109.

La Croix, Richard R. (1974) God might not love us, 5(3): 157-161.
La Croix, Richard R. (1975) Swinburne on omnipotence, 6(4): 251-255.
La Croix, Richard R. (1984) The paradox of Eden, 15(3): 171.
LaFollette, Hugh (1980) Plantinga on the Free Will Defense, 11(2): 123-132.
Langan S.J., John P. (1971) Mustapha and the host: Some reflections on inferences in religious language, 2(4): 208-221.
Langtry, Bruce (1985) Miracles and principles of relative likelihood, 18(3): 123-131.
Langtry, Bruce (1989) Properly unargued belief in God, 26(3): 129-154
Langtry, Bruce (1993) Some internal theodicies and the objection from alternative goods, 34(1): 29-39.
Laura, Ronald S. (1973) God, necessary exemplification, and the synthetic/analytic, 4(2): 119-127.
Laura, Ronald S. (1971) The positivist Poltergeist and some difficulties with Wittgensteinian liberation, 2(3): 183-190.

Lauritzen, Paul (1984) Philosophy of religion and the mirror of nature: Rorty's challenge to analytic philosophy of religion, 16(1): 29-39.
Laycock, Steven W. (1989) Actual and potential omniscience, 26(2): 65-88.
Leftow, Brian (1988a) Anselmian polytheism, 23(2): 77-104.
Leftow, Brian (1988b) A modal cosmological argument, 24(3): 159-188.
Leslie, John (1980) The world's necessary existence, 11(4): 207-224.
Leslie, John (1993) Creation stories, religious and atheistic, 34(2): 65-77.
Levin, Michael (1989) Understanding the Euthyphro problem, 25(2): 83-87.
Levine, Michael (1988) Belief in miracles: Tillotson's argument against transubstantiation as a model for Hume, 23(3): 125-160.
Levine, Michael P. (1982) Kierkegaard: What does the subjective individual risk?, 13(1): 13-22.
Levine, Michael P. (1983) Kierkegaardian dogma: Inwardness and objective uncertainty, 14(3): 183-187.
Levine, Michael P. (1984) Self-authenticating experiences of God: A reply to Professor Oakes, 16(2): 161-163.
Levine, Michael P. (1986) More on "Does traditional theism entail pantheism?", 20(1): 31-35.
Levine, Michael P. (1992) Pantheism, substance and unity, 32(1): 1-23.
Levine, Michael P. (1994) Pantheism, theism and the problem of evil, 35(3): 129-151.
Lewis, Charles (1974) On the logic of belief claims in religion, 5(3): 162-175.
Lewis, Charles (1977) Phillips, Barth, and the concept of God, 8(3): 151-168.
Lewis, Charles (1983) Divine goodness and worship worthiness, 14(3): 143-158.
Lewis, Charles (1986) Kierkegaard, Nietzsche, and the faith of our fathers, 20(1): 3-16.
Lewis, Delmas (1982) On Salmon's attempt to redesign the design argument, 13(2): 77-84.
Lewis, Delmas (1984) Eternity again: Reply to Stump and Kretzmann, 15(1-2): 73-79.
Lewis, Delmas (1987) Timelessness and divine agency, 21(3): 143-159.
Linville, Mark D. (1993) Divine foreknowledge and the libertarian conception of human freedom, 33(3): 165-186.
Long, Eugene Th. (1972) Jaspers' philosophy of existence as a model for theological reflection, 3(1): 35-43.
Long, Eugene Th. (1979) Macquarrie on "God exists", 10(4): 255-264.
Long, Eugene Th. (1987) Temorality and eternity, 22(3): 185-189.
Long, Eugene Th. (1992a) The epistemic status of religious belief [Editorial], 31(2-3): 65.
Long, Eugene Th. (1992b) Experience and natural theology, 31(2-3): 119-132.
Long, Eugene Th. (1995a) Editorial, on the occasion of the 25th anniversary of the *International Journal for Philosophy of Religion* 38(1-3): vii.
Long, Eugene Th. (1995b) God, reason and religions: An introduction, 38(1-3): 1-15.

Loptson, Peter J. (1980) Anselm, Meinong, and ontological argument, 11(3): 185-194.
Loptson, Peter J. (1984) Anselm and Rowe: A reply to Davis, 15(1-2): 67-71.
Loptson, Peter J. (1986) Conceiving as existent: A final rejoinder to Davis, 19(1-2): 123-125.
Losonsky, Michael (1979) God, property and morality, 10(2): 131-139.
Lucas, Billie Joe (1985) The second epistemic way, 18(3): 107-114.
Lucey, Kenneth G. (1983) An agnostic argument, 14(4): 249-252.

MacCormac, Earl R. (1972) Whitehead's God: Categoreally derived or reformulated as a "Person" or neither? 3(2): 66-82.
Macquarrie, John (1970) Word and idea, 1(2): 65-76.
Maitzen, Stephen (1991) Swinburne on credal belief, 29(3): 143-157.
Maker, William (1984) Augustine on evil: The dilemma of the philosophers, 15(3): 149-160.
Makinde, Moses Akin (1985) Pascal's Wager and the atheist's dilemma, 17(3): 115-129.
Maloney, J. Christopher (1981) "God" is a term than which none greater can be used, 12(1): 3-15.
Mann, William E. (1977) Ross on omnipotence, 8(2): 142-147.
Mann, William E. (1987) Immutability and predication: What Aristotle taught Philo and Augustine, 22(1-2): 21-39.
Marietta, Don E. (1973) Is talk of God talk of anything? 4(3): 187-195.
Marino, Gordon D. (1987) Is madness truth, is fanaticism faith? 22(1-2): 41-53.
Marsh, James L. (1975) Freedom, receptivity, and God, 6(4): 219-233.
Martin, Dean M. (1979) Language, thinking and religious consciousness, 10(3): 163-176.
Martin, Michael (1984) Does the evidence confirm theism more than naturalism? 16(3): 257-262.
Martin, Michael (1985) The coherence of the hypothesis of an omnipotent, omniscient, free and perfectly evil being, 17(3): 185-191.
Martin, Michael (1987) A theistic inductive argument from evil? 22(1-2): 81-87.
Martin, Michael (1990) On a new argument for the existence of God, 28(1): 25-34.
Mason, Perry C. (1978) The devil and St Anselm, 9(1): 1-15.
Mavrodes, George I. (1986) Keith Yandell and the problem of evil, 20(1): 45-48.
Mavrodes, George I. (1989) Enthusiasm, 25(3): 171-186.
McAllister, Alan (1978) Two errors in assessing the ontological argument, 9(3): 171-178.
McCarthy, John (1989) The density of reference: Paul Ricoeur on religious textual reference, 26(1): 1-28.
McKim, Robert (1984) Worlds without evil, 15(3): 161-170.
McKim, Robert (1989) Theism and proper basicality, 26(1): 29-56.
McLane, Earl (1977) Kierkegaard and subjectivity, 8(4): 211-232.
McLeod, Marc (1987) The analogy argument for the proper basicality of belief in God, 21(1): 3-20.

McLeod, Marks S. (1993) The limits of theistic experience: An epistemic basis of theistic pluralism, 34(2): 79-94.
Meeker, Kevin (1994) William Alston's epistemology of religious experience, 35(2): 89-110.
Mehl, Peter J. (1992) Despair's demand: An appraisal of Kierkegaard's argument for God, 32(3): 167-182.
Meierding, Loren (1980) The impossibility of necessary omnitemporal omnipotence, 11(1): 21-26.
Mesle, C. Robert (1988) Does God hide from us? John Hick and process theology of faith, freedom and theodicy, 24(1-2): 93-111.
Michalson Jr, Gordon E. (1983) Theology, historical knowledge, and the contingency-necessity distinction, 14(2): 87-98.
Miller, Barry (1972) The no-evidence defence, 3(1): 44-50.
Morelli, Mario F. *see* Keeling, Bryant L. & Morelli, Mario F. (1977).
Mooney, Edward F. (1986) Abraham and dilemma: Kierkegaard's teleological suspension revisited, 19(1-2): 23-41.
Mooney, Edward F. (1993) Kierkegaard's Job Discourse: Getting back the world, 34(3): 151-169.
Moore, Harold F. (1978) Evidence, evil and religious belief, 9(4): 241-245 [Reply by Edward Wierenga (1978) 9(4): 246-251].
Moore, Harold F. (1978) Evidence - once more, 9(4): 252-253.
Morewedge, Parviz (1976) Critical observations on some philosophies of mysticism, 7(4): 409-424.
Morris, T. F. (1986) Kierkegaard's understanding of Socrates, 19(1-2): 105-111.
Morris, Thomas V. (1983) Creation *ex nihilo*: Some considerations, 14(4): 233-239.
Morris, Thomas V. (1986) Perfection and power, 20(2-3): 165-168.
Morris, Thomas V. (1988) Dependence and divine simplicity, 23(3): 161-174.
Moser, Paul K. (1984) Natural evil and the Free Will Defense, 15(1-2): 49-56.
Mourant, John A. (1970) Ostia reexamined: A study in the concept of mystical experience, 1(1): 34-45.
Muyskens, James L. (1974) Religious-belief as hope, 5(4): 246-253.

Nabe, Clyde M. (1981) The human being, God, and history, 12(3): 171-178.
Nakamura, Hajime (1970) Pure land Buddhism and Western Christianity compared: A quest for common roots of their universality, 1(2): 77-96.
Neblett, William R. (1970) A note on love and obligation (and utility), 1(2): 124-125.
Nelson, Herbert J. (1987) Time(s), eternity, and duration, 22(1-2): 3-19.
Neville, Robert C. (1995) Religions, philosophies, and philosophy of religion, 38(1-3): 165-181.
Newman, Jay (1977) Popular pragmatism and religious belief, 8(2): 94-110.
Nielsen, Kai (1973) Religious truth-claims and faith, 4(1): 13-29.
Nielsen, Kai (1979) Necessity and God, 10(1): 1-23.
Nielsen, Kai (1983) Hobbesist and Humean alternatives to a religious morality, 14(1): 33-47.

Nielsen, Kai (1984) On mucking around about God: Some methodological animadversions, 16(2): 111-122.
Normore, C. *see* Edidin, A. & Normore, C. (1982).
Nuyen, A. T. (1991) Postmodern theology and postmodern philosophy, 30(2): 65-76.

Oakes, Robert A. (1971) Meditation, encounter, and God, 2(3): 148-155.
Oakes, Robert A. (1973) Noumena, phenomena, and God, 4(1): 30-38.
Oakes, Robert A. (1975) The second ontological argument and the existence-*simpliciter*, 6(3): 180-184.
Oakes, Robert A. (1978) God and physical objects, 9(1): 16-29.
Oakes, Robert A. (1981) Religious experience and epistemological miracles: A moderate defense of theistic mysticism, 12(2): 97-110 [Reply by Michael P. Levine (1984) 16(2): 161-163].
Oakes, Robert A. (1986) Theistic orthodoxy, theistic consubstantialism, and theistic internalism, 19(3): 177-189.
Oakes, Robert A. (1990) The wrath of God, 27(3): 129-140.
O'Briant, Walter H. (1985) Is there an argument *consensus gentium*? 18(1-2): 73-79.
Ochs, Peter (1985) Torah, language and philosophy: A Jewish critique, 18(3): 115-122.
O'Connor, David (1991) Swinburne on natural evil from natural processes, 30(2): 77-87.
O'Connor, Timothy (1993) Scotus on the existence of a first efficient cause, 33(1): 17-32.
Oppy, Graham (1991) On Rescher on Pascal's Wager, 30(3): 159-168.
Oppy, Graham (1994) Weak agnosticism defended, 36(3): 147-167.
Otte, Richard (1987) A defense of middle knowledge, 21(3): 161-169.

Pargetter, Robert (1990) Experience, proper basicality and belief in God, 27(3): 141-163.
Patterson, Robert L. (1971) The future of religion, 2(2): 65-77.
Patterson, Robert L. (1975) The case for immortality, 6(2): 89-101.
Paulsen, David L. (1984) The logically possible, the ontologically possible and ontological proofs of God's existence, 16(1): 41-49.
Peach, Bernard (1978) Miracles, methodology, and metaphysical rationalism, 9(2): 66-84.
Perkins, Robert L. (1970) Hegel and the secularization of religion, 1(3): 130-146.
Perkins, Robert L. (1973) Kierkegaard's epistemological preferences, 4(4): 197-217.
Perrett, R. W. (1984) John Hick on faith: A critique, 15(1-2): 57-66.
Petrik, James M. (1994) In defense of C. S. Lewis's analysis of God's goodness, 36(1): 45-56.
Phillips, Stephen H. (1988) Mysticism and metaphor, 23(1): 17-41.
Pike, Nelson (1990) Alston on Plantinga and soft theological determinism, 27(1-2): 17-39.

Pike, Nelson (1993) A latter-day look at the foreknowledge problem, 33(3): 129-164.
Pitt, Jack (1975) Russell on religion, 6(1): 40-53.
Platt, David (1971) Is empirical theology adequate? 2(1): 28-42.
Podet, Allen Howard (1986) La Croix's paradox: An analysis, 18(1-2): 69-72.
Pojman, Louis P. (1977) Kierkegaard on justification of belief, 8(2): 75-93.
Pojman, Louis P. (1981) Kierkegaard, subjectivity and paradox: A response to Gregory Schufreider, 12(3): 165-169.
Pojman, Louis P. (1982) Kierkegaard on faith and history, 13(2): 57-68.
Pojman, Louis P. (1985) Kierkegaard on freedom and the *scala paradisi*, 18(3): 141-148.
Pojman, Louis P. (1990) Kierkegaard on faith and freedom, 27(1-2): 41-61.
Power, William L. (1972) Descriptive language and the term "God", 3(4): 223-239.
Power, William L. (1976) Musings on the mystery of God, 7(1): 300-310.
Power, William L. (1987) *Homo religiosus:* From a semiotic point of view, 21(2): 65-81.
Power, William L. (1992) Religious experience and the Christian experience of God, 31(2-3): 177-186.
Preuss, Peter (1980) Ontological vertigo, 11(2): 93-110.
Prevost, Robert (1985) Swinburne, Mackie and Bayes' theorem, 17(3): 175-184.
Puligandla, R. (1971) Could there be an essential unity of religions? 2(1): 14-27.
Puligandla, R. & Puhakka, K. (1972) Holiness in Indian and western traditions, 3(3): 161-175.
Purtill, Richard L. (1975a) Three ontological arguments, 6(2): 102-110.
Purtill, Richard L. (1975b) Walton on power and evil, 6(3): 163-166.

Quinn, Philip L. (1978a) Personal identity, bodily continuity and resurrection, 9(2): 101-113.
Quinn, Philip L. (1978b) Divine foreknowledge and divine freedom, 9(4): 219-240.
Quinn, Philip L. (1992) On the mereology of Boethian eternity, 32(1): 51-60.
Quinn, Philip L. (1995) Towards thinner theologies: Hick and Alston on religious diversity, 38(1-3): 145-164.

Radcliffe, Dana M. (1995) Nondoxastic faith: Audi on religious commitment, 37(2): 73-86.
Rae, Murray A. (1995) Kierkegaard and the historians, 37(2): 87-102.
Ratzsch, Del (1981) Plantinga's Free Will Defense, 12(4): 235-244.
Redmond, Walter (1990) A logic of faith, 27(3): 165-180.
Reichenbach, Bruce R. (1975) The cosmological argument and the causal principle, 6(3): 185-190.
Reichenbach, Bruce R. (1984) Omniscience and deliberation, 16(3): 225-236.
Reichenbach, Bruce R. (1988) Evil and a reformed view of God, 24(1-2): 67-85.
Reppert, Victor (1989) Miracles and the case for theism, 25(1): 35-51.

Robbins, J. Wesley (1974) John Hick on religious experience and perception, 5(2): 108-118.
Robbins, J. Wesley (1983) Is belief in God properly basic? 14(4): 241-248.
Robbins, J. Wesley (1987) Science and religion: Critical realism or pragmatism? 21(2): 83-94.
Roberts, Robert C. (1980) Thinking subjectively, 11(2): 71-92.
Robinson, William S. (1984) The ontological argument, 16(1): 51-59.
Rogers, Katherin (1993) Anselm on praising a necessarily perfect being, 34(1): 41-52.
Rose, Mary Carman (1972) The existential aspects of Christian faith, 3(2): 116-126.
Rosenkrantz, Gary & Hoffman, Joshua (1980) What an omnipotent agent can do, 11(1): 1-19.
Ross, James F. (1977) An impasse on competing descriptions of God, 8(4): 233-249.
Ross, Robert R.N. (1977) God and singular existence, 8(2): 127-141.
Rotenstreich, Nathan (1985) Religion, modernity and post-modernity, 18(1-2): 33-49.
Rowe, William L. (1976a) The ontological argument and question-begging, 7(4): 425-432.
Rowe, William L. (1976b) Comments on professor Davis' "Does the ontological argument beg the question?" 7(4): 443-447.
Rowe, William L. (1982) Religious experience and the principle of credulity, 13(2): 85-92.
Rowe, William L. (1984) Evil and the theistic hypothesis: A response to Wykstra, 16(2): 95-100.
Rowe, William L. (1995) Religion within the bounds of naturalism: Dewey and Wieman, 38(1-3): 17-36.
Runyon, Theodore (1992) The role of experience in religion, 31(2-3): 187-194.
Runzo, Joseph (1981) Omniscience and freedom for evil, 12(3): 131-147.

Sagi, Avi (1992) The suspension of the ethical and the religious meaning of ethics in Kierkegaard's thought, 32(2): 83-103.
Sarot, Marcel (1991) Omniscience and experience, 30(2): 89-102.
Satre, Thomas W. (1978) Necessary being and the question-blocking argument, 9(3): 158-170.
Sayward, Charles (1981) *see* Erlandson, Douglas & Sayward, Charles (1981).
Sayward, Charles (1985) God and empty terms, 18(3): 149-152.
Scharlemann, Robert P. (1995) Can religion be understood philosophically? 38(1-3): 93-101.
Schlesinger, George N. (1987) Theism and evidence, 21(3): 179-184.
Schmitz, Kenneth L. (1974) Restitution of meaning in religious speech, 5(3): 131-151.
Schoen, Edward L. (1991) The roles of predictions in science and religion, 29(1): 1-31.

Schrader, David E. (1983) Karl Popper as a point of departure for a philosophy of theology, 14(4): 193-201.
Schrader, David E. (1987) Faith and fallibilism, 22(1-2): 55-67.
Schrader, David E. (1991) The antinomy of divine necessity, 30(1): 45-59.
Schrag, Oswald O. (1971) Philosophical, religious, and scientific symbols, 2(2): 113-126.
Schrag, Oswald O. (1973) An existentialist challenge to philosophy of religion, 4(3): 151-167.
Schufreider, Gregory (1981) Kierkegaard on belief without justification, 12(3): 149-164 [Response by Louis P. Pojman (1981) 12(3): 165-169].
Schuurman, Henry (1990) The concept of a strong theodicy, 27(1-2): 63-85.
Sefler, George F. (1971) Kierkegaard's religious truth: The three dimensions of subjectivity, 2(1): 43-52.
Sennett, James F. (1992) Why think there are any true counterfactuals of freedom? 32(2): 105-116.
Sessions, William L. (1982) Religious faith and rational justification, 13(3): 143-156.
Sessions, William L. (1985) A new look at moral arguments for theism, 18(1-2): 51-67.
Sessions, William L. (1987) Coherence, proper basicality and moral arguments for theism, 22(3): 119-137.
Settle, Tom (1970) Can theology survive the impact of science? 1(4): 241-255.
Shields, George W. (1987) Davies, eternity and the cosmological argument, 21(1): 21-37.
Shmueli, Efraim (1972) Hegel's interpretation of Spinoza's concept of substance, 1(3): 176-191.
Smith, John E. (1970) Self and world as starting points in theology, 1(2): 97-111.
Smith, John E. (1995) Philosophy and religion: One central reflection, 38(1-3): 103-108.
Smith, Quentin (1991) An atheological argument from evil natural laws, 29(3): 159-174.
Smith, Steven G. (1994) Bowl climbing: The logic of religious question rivalry, 36(1): 27-43.
Sontag, Frederick (1978) Nature and supernature, 9(3): 146-157.
Sontag, Frederick (1983) New minority religions as heresies, 14(3): 159-170.
Sontag, Frederick (1986) The once and future Christian, 19(1-2): 113-121.
Spade, Paul Vincent (1975) What is a proof for the existence of God, 6(4): 234-242.
Spade, Paul Vincent (1976) Anselm and ambiguity, 7(3): 433-445.
Stearns, J. B. (1972) Mediated immediacy: A search for some models, 3(4): 195-211.
Stenger, Mary Ann (1983) The significance of paradox for theological verification: Difficulties and possibilities, 14(3): 171-182.
Sterba, James P. (1976) God, Plantinga and a better world, 7(3): 446-451.
Steuer, Axel D. (1982) The religious justification for morality, 13(3): 157-168.

Strasser, Mark (1985) Leibniz, Plantinga and the test for existence in possible worlds, *18(3)* :153-159.
Straton, G. Douglas (1973) The meaning of mind transcendency in a religious philosophy of man, 4(1): 39-52.
Stump, Eleonore (1983) Knowledge, freedom and the problem of evil, 14(1): 49-58.
Sullivan, Stephen J. (1993) Arbitrariness, divine commands, and morality, 33(1): 33-45.
Surin, Kenneth (1984) Theistic arguments and rational theism, 16(2): 123-138.
Swinburne, Richard (1995) Theodicy, our well-being, and God's rights, 38(1-3): 75-91.
Sykes, Rod (1977) Soft rationalism, 8(1): 51-66.

Taber, John A. (1986) The philosophical evaluation of religious experience, 19(1-2): 43-59.
Talbott, Thomas B. (1982) Quinn on divine commands and moral requirements, 13(4): 193-208.
Talbott, Thomas B. (1993) Theological fatalism and moral confusion, 33(2): 65-88.
Taliaferro, Charles (1983) The magnitude of omnipotence, 14(2): 99-106.
Taliaferro, Charles (1985) Divine cognitive power, 18(3): 133-140.
Teo, Wesley K. H. (1973) Self-responsibility in existentialism and Buddhism, 4(2): 80-91.
Thursby, Gene R. *see* Isenberg, Sheldon R. & Thursby, Gene R. (1985).
Trau, Jane Mary (1988) The positive value of evil, 24(1-2): 21-33.

Van Inwagen, Peter (1978) The possibility of resurrection, 9(2): 114-121.
Van Wyk, Robert N. (1974) Michael Novak on the existence of God, 5(1): 61-63.
Vaught, Carl G. (1972) Hartshorne's ontological argument: An instance of misplaced concreteness, 3(1): 18-34.
Verkamp, Bernard J. (1991) Hick's interpretation of religious pluralism, 30(2): 103-124.

Wachterhauser, Bruce R. (1985) The problem of evil and moral scepticism, 17(3): 167-174.
Wainwright, William J. (1975) Christian theism and the Free Will Defence: A problem, 6(4): 243-250.
Wainwright, William J. (1978) The ontological argument, question-begging and Professor Rowe, 9(4): 254-257.
Wald, Albert W. (1974) The origins and the worth of theism, 5(1): 45-60.
Walker, I. (1982) Miracles and violations, 13(2): 103-108.
Wallace, Gerry (1984) Moral and religious appraisals, 16(3): 263-270.
Walters, Kerry S. (1991) Hell, this isn't necessary after all, 29(3): 175-186.
Walton, Douglas (1975) Language, God and evil, 6(3): 154-162.
Walton, Douglas (1977) Purtill on power and evil, 8(4): 263-267.
Walton, Douglas (1978) The circle in the ontological argument, 9(4): 193-218.

Ward, Andrew (1990) Coherence and warranted theistic belief, 28(1): 35-45.
Webb, Mark O. (1985) Religious experience as doubt resolution, 18(1-2): 81-86.
Webb, Mark O. (1995) Does the sanctity of Christian mystics corroborate their claims? 37(2): 63-71.
Weisbaker, Donald R. (1974) Process thought in Tillich's eschatology, 5(2): 91-107.
Weiss, Frederick G. (1970) Hegel studies and celebrations on the second centenary of his birth, 1(3): 192-193.
Westphal, Merold (1973) Prolegomena to any future philosophy of religion which will be able to come forth as prophecy, 4(3): 129-150.
Westphal, Merold (1995) Postmodernism and religious reflection, 38(1-3): 127-143.
White, David E. (1979) An argument for God's existence, 10(2): 101-115.
White, John D. (1979) God and necessity, 10(3): 177-187.
Whitney, B. L. (1994) An aesthetic solution to the problem of evil, 35(1): 21-37.
Whittaker, John H. (1979) Kierkegaard on names, concepts, and proofs for God's existence, 10(2): 117-129.
Whittaker, John H. (1983) William James on "overbeliefs" and "liver options", 14(4): 203-216.
Whittaker, John H. (1986) Religious beliefs as purpose claims, 20(1): 17-30.
Widerker, David (1991) A problem for the eternity solution, 29(2): 87-95.
Wierenga, Edward (1978) Reply to Harold Moore [1978 9(4): 241-245], 9(4): 246-251.
Wierenga, Edward (1979) Intrinsic maxima and omnibenevolence, 10(1): 41-50.
Wilson, Barrie A. (1977) Bultmann's hermeneutics: A critical examination, 8(3): 169-189.
Wingard Jr, John C. (1993) On a not quite yet "victorious" modal version of the ontological argument for the existence of God, 33(1): 47-57.
Wisdo, David (1987) Kierkegaard on belief, faith, and explanation, 21(2): 95-114.
Wisdo, David (1991) Kierkegaard on the limits of Christian epistemology, 29(2): 97-112.
Wolfe, Julian (1971) Infinite regress and the cosmological argument, 2(4): 246-249.
Wolfe, Julian (1985) On the impossibility of an infinite past: A reply to William L. Craig [1980 11(2): 133-135], 18(1-2): 91.
Wood Jr, Forrest (1973) The relation of the ontological argument to metaphysics, 4(2): 92-104.
Wren, Thomas E. (1974) Is the form of the Great Commandment incompatible with its content? 5(2): 119-129.
Wykstra, Stephen J. (1984) The Humean obstacle to evidential arguments from suffering: On avoiding the Evils of "appearance", 16(2): 73-93.

Yandell, Keith E. (1975) Some varieties of ineffability, 6(3): 167-179.
Yandell, Keith E. (1976) Miracles, epistemology and Hume's barrier, 7(3): 391-417.
Yandell, Keith E. (1979) The ineffability theme, 10(4): 209-231.

Yandell, Keith E. (1981) Some prolegomena to the epistemology of religion, 12(4): 193-215.
Yandell, Keith E. (1985) The problem of evil and the content of morality, 17(3): 139-165.
Yandell, Keith E. (1986) Some varieties of relativism, 19(1-2): 61-85.
Yandell, Keith E. (1990) The non-epistemic explanation of religious belief, 27(1-2): 87-120.
Yandell, Keith E. (1991) Some problems for Tomistic incarnationists, 30(3): 169-182.
Yandell, Keith E. (1992) Sensory experience and numinous experience, 31(2-3): 89-117.
Yandell, Keitj E. (1994) Tragedy and evil, 36(1): 1-26.
You, Sung-Keun (1995) Why are there sinners? Augustine's response to Mackie, 37(1): 1-12.

Zeis, Jan & Jacobs, Jonathan (1983) Omnipotence and concurrence, 14(1): 17-23.
Zeis, John (1984) The concept of eternity, 16(1): 61-71.
Zeis, John (1986) Ross's antinomy and modal arguments for God's existence, 20(2-3): 159-164.
Zeis, John (1990) A critique of Plantinga's theological foundationalism, 28(3): 173-189.
Zwi Werblowsky, R.J. (1971) Universal religion and universalist religion, 2(1): 1-13.

Part Two: Review Articles

Ayers, Robert H. (1975) *The other dimension: A search for the meaning of religious attitudes*, by Louis Dupré [1972], 6(3): 193-196.

Donnelly, John (1982) *Søren Kierkegaard's Journals and Papers*, 7 vols., trans. and ed. by H. V. Hong and E. H. Hong [1967-1978], 13(4): 232-240.

Haight, David F. (1986) *Charles Hartshorne and the existence of God*, by Donald Wayne Viney [1985], 20(1): 49-53.

Harris, H. S. (1979) The phenomenology of G. W. F. Hegel, 10(4): 268-271.

Henderson, Edgar H. (1970) *Hegel and the philosophy of religion*. The Wofford Symposium, in celebration of the bi-centennial of the birth of Hegel, ed. with introduction by Darrel E. Christensen [1970], 1(3): 194-200.

Laura, Ronald S. (1980) Studies in philosophy and religion, 10(1): 62-69.

Ley, Hermann (1982) *Meister Eckhart: Mystic and philosopher*, trans. with commentary by Reiner Schürmann [1978], 13(2): 109-119.

Loemker, Leroy (1971) *A philosophy of religion*, by Robert Leet Patterson [1970], 2(4): 250-255.

Long, Eugene Th. (1974) *The other dimension: A search for the meaning of religious attitudes*, by Louis Dupré [1972], 5(3): 176-180.

Olson, Alan M. (1984) The shape of modern French and German philosophy: *Modern French philosophy*, by Vincent Descombes, trans. L. Scott-Fox & J. M. Harding [1980] and *Modern German philosophy*, by Rüdiger Bubner, trans. E. Matthews [1980], 15(3): 173-179.

Popkin, Richard H. (1977) Review of *Being and existence in Kierkegaard's Pseudonymous works*, by J. W. Elrod [1975] and *Kierkegaard's Pseudonymous authorship: A study of time and the self*, by M. C. Taylor [1975], 8(3): 206-209.

Thomas, J. Heywood (1975) *Tillich, The role of ontology in his philosophical theology*, by Alistair Macleod [1974] and *La philosophie de la religion de Paul Tillich: Genèse et Évolution*, by Jean-Claude Petit [1974], 6(2): 125-130.

Von der Luft, Eric (1989) The unfolding of Hegel's Berlin Philosophy of Religion, 1821-1831, review of G. W. F. Hegel, *Vorlesungen über die Philosophie der Religion*, Teil 1: *Einleitung, Der Begriff der Religion*; Teil 2: *Die bestimmte Religion*; Teil 3: *Die vollendete Religion*, ed. Walter Jaeschke [1983-1985], 25(1): 53-64.

Walsh, Sylvia (1991), Kierkegaard and postmodernism, 29(2): 113-122.

Weiss, Frederick G. (1970) Hegel studies and celebrations on the second centenary of his birth, 1(3): 192-193.

Westphal, Merold (1977) Review of publications by Hans-Georg Gadamer: *Truth and Method* [trans. and ed. G. Barden & J. Cumming, 1975], *Philosophical Hermeneutics* [trans. and ed. D. E. Linge, 1976], and *Hegel's dialectic: Five Hermeneutical Studies* [trans. P. C. Smith, 1976], 8(1): 67-72.

Woudenberg, René van (1994) Alston on direct perception and interpretation, 36(2): 117-124.

Part Three: Reviews

Abailard, Peter (1976) *Sic et non*. Critical ed. by B. B. Boyer & R. McKeon [J. Hopkins 1978] 9(2): 123-124.

Agacinski, Sylviane (1988) *Aparté: Conceptions and deaths of Søren Kierkegaard*. Trans. K. Newmark [S. Walsh 1991] 29(2): 113-122.

Almeder, R. (1992) *Death and personal survival: The evidence for life after death* [F. B. Dilley 1995] 37(3): 185-188.

Almond, P. C. (1984) *Rudolf Otto: An introduction to his philosophical theology* [J. S. Boozer 1988] 23(1): 43-45.

Alston, W. P. (1991) *Perceiving God: The epistemology of religious experience* [W. Hasker 1994] 35(3): 183-185; [R. van Woudenberg 1994] 36(2): 117-124.

Armstrong, E. A. (1976) *Saint Francis: Nature mystic. The derivation and significance of the nature stories in the Franciscan legend* [J. Smith 1978] 9(2): 125-126.

Audi, R. & Wainwright, W. J., eds. (1986) *Rationality, religious belief and moral commitment: New essays in the philosophy of religion* [L. P. Pojman 1988] 23(2): 114-117.

Avineri, S. (1981) *The making of modern Zionism: The intellectual origins of the Jewish State* [W. Kluback 1984] 15(3): 181-182.

Axelos, Kastas (1976) *Alienation, praxis and technè in the thought of Karl Marx*. Trans. R. Bruzina [F. L. Bender 1981] 12(1): 59-61.

Bahm, A. J. (1969) *The heart of Confucius* [J. R. Cresswell 1970] 1(1): 58.

Ballard, E. G. (1978) *Man and technology: Toward the measurement of culture* [S. Skousgaard 1982] 13(1): 46-47.

Banner, M. C. (1990) *The justification of science and the rationality of religious belief* [E. L. Schoen 1992] 32(3): 188-190.

Basinger, D. (1988) *Divine power in process theism: A philosophical critique* [R. J. Ray 1992] 32(2): 120-121.

Basinger, D. & Basinger R. (1986) *Philosophy and miracle: The contemporary debate* [J. Kellenberger 1988] 23(1): 51-52.

Bhattacharyya *see* Burch, G. B. (1976).

Bauer, Bruno (1989) *The trumpet of the Last Judgement against Hegel, the atheist and antichrist: An ultimatum*. Trans. L. Stepelevich [E. von der Luft 1994] 35(2): 125-128.

Beasley-Murray, S. (1982) *Toward a metaphysic of the sacred* [G. Donaldson 1984] 15(1-2): 85.

Beaty, M. D., ed. (1990) *Christian theism and the problems of philosophy* [E. Wierenga 1993] 34(2): 116-118.

Beckwith, F. J. & Parrish, S. E. (1991) *The Mormon concept of God: A philosophical analysis* [D. L. Paulsen & B. T. Ostler 1994] 35(2): 118-120.

Bello, A. A., ed. (1981) *The great chain of being in Italian phenomenology* [A. M. Olson 1984] 15(1-2): 85-86.

Berger, P. L. (1969) *A rumor of angels* [C. A. Corr 1970] 1(1): 55-58.

Bernstein, J. A. (1987) *Nietzsche's moral philosophy* [E. E. Joiner 1991] 29(1): 55-56.
Bernstein, Richard J. (1971) *Praxis and action* [J. O'Malley 1976] 7(1): 317-318.
Berry, D. L. (1985) *Mutuality: The vision of Martin Buber* [W. Kluback 1985] 18(1-2): 93-95.
Birnbaum, D. (1989) *God and evil: A unified theodicy / theology / philosophy* [S. B. Lubarsky 1993] 33(2): 121-123.
Blackstone, W. T., ed. (1974) *Philosophy and environmental crisis* [E. C. Rust 1977] 8(4): 271-272.
Blanshard, B. (1974) *Reason and belief* [R. N. Beck 1976] 7(2): 386-387.
Bloch, Ernst (1986) *The principle of hope*, 3 vols. [W. Kluback 1988] 23(3): 177-180
Blondel, Maurice (1984) *Action* (1893): *Essay on critique of life and a science of practice*. Trans. O. Blanchette [D. W. Hudson 1988] 23(2): 108-110.
Bodin, Jean (1975) *Colloquium of the Seven about the secrets of the Sublime*. Trans. and ed. M. L. D. Kuntz [K. Kottman 1976] 7(2): 389.
Bozarth-Campbell, A. (1979) *The word's body: An incarnational aesthetic of interpretation* [S. I. Walsh 1987] 22(1-2): 89-90.
Brakenhielm, C. R. (1985) *Problems of religious experience* [F. Ferré 1986] 20(2-3): 175-177.
Brentano, Franz (1987) *On the existence of God*. Trans. and ed. S. F. Krantz [L. L. McAlister 1990] 28(3): 191.
Brockelman, P. (1992) *The inside story: A narrative approach to religious understanding and truth* [J. Kellenberger 1994] 35(3): 191-192.
Brown, D. (1987) *Continental philosophy and modern theology: An engagement* [J. Macquarrie 1990] 28(1): 60-61.
Brown, R. F. (1977) *The later philosophy of Schelling: The influence of Boehme on the works of 1809-1815* [M. G. Vater 1980] 11(4): 249-250.
Brunn, Emilie zum (1988) *St Augustine: Being and nothingness*. Trans. R. Namad [J. Patout Burns 1990] 27(3): 190-192.
Bubner, Rüdiger (1980) *Modern German philosophy*. Trans. E. Matthews [A. M. Olsen 1984] 15(3): 173-179.
Buckley SJ, M. J. (1987) *At the origins of modern atheism* [M. C. E. Peterson 1990] 28(1): 51-53.
Burch, G. B., ed. (1976) *Search for the Absolute in neo-Vedanta* (Bhattacharyya's philosophy) [J. Collins 1977] 8(1): 73.
Burgess, A. J. (1975) *Passion, "knowing how", and understanding: An essay on the concept of faith* [E. F. Mooney 1981] 12(1): 61-62.
Burrell CSC, David B. (1974) *Exercises in religious understanding* [W. Fey, OFM Cap. 1978] 9(3): 188-190.
Burrell CSC, David B. (1986) *Knowing the unknowable God: Ibn-Sina, Maimonides, Aquinas* [J. Owens 1988] 23(2): 119-121.
Burrell CSC, David B. (1993) *Freedom and creation in three traditions* [J. M. Idziak 1995] 37(3): 181-183.
Butler, C. (1977) *G. W. F. Hegel* [M. A. Fox 1983] 14(1): 59.

Butler, C. & Seiler, C., trans. and eds. (1984) *Hegel: The letters* [R. F. Brown 1986] 20(1): 60-62.

Byrne, P. (1989) *Natural religion and the nature of religion: The legacy of deism* [C. D. Kay 1993] 34(1): 61-62.

Caputo, J. D. (1982) *Heidegger and Aquinas: An essay on overcoming metaphysics* [S. Krolick 1984] 16(2): 177.

Caputo, J. D. (1987) *Radical hermeneutics: Repetition, destruction, and the hermeneutic project* [S. Walsh 1991] 29(2): 113-122.

Cargas, H. J. & Lee, B., eds. (1976) *Religious experience and process theology: The pastoral implications of a major modern movement* [F. Wood, Jr 1978] 9(1): 61-62.

Carnois, B. (1987) *The coherence of Kant's doctrine of freedom* [R. J. Sullivan 1990] 28(2): 123.

Carter, R. E. (1992) *Becoming bamboo: Western and Eastern explorations of meaning of life* [A. Drengson 1995] 37(2): 113-115.

Caruthers, J. W. (1977) *Octavius Brooks Frothingham: Gentle radical* [A. J. Reck 1979] 10(4): 272.

Castelli, Enrico, ed. (1973) *Démythisation et idéologie* [M. Rubboli 1980] 11(4): 252-253.

Castelli, Enrico, ed. (1974) *Le sacré: Études et recherches* [M. Rubboli 1980] 11(4): 253-254.

Christensen, D. E., ed. (1970) *Hegel and the philosophy of religion.* The Wofford Symposium, in celebration of the bi-centennial of the birth of Hegel [E. H. Henderson 1970] 1(3): 194-200.

Clark, K. J. (1990) *Return to reason* [J. E. Taylor 1993] 33(1): 63-64.

Clayton, P. (1989) *Explanation from physics to theology: An essay in rationality and religion* [A. H. Kahn 1994] 35(2): 115-116.

Cobb Jr, J. B. & Gamwell, F. I., eds. (1984) *Existence and actuality: Conversations with Charles Hartshorne* [F. Wood, Jr 1985] 18(3): 166-168.

Cobb Jr, J. B. & Griffin, D. R. (1976) *Process theology: An introductory exposition* [R. B. Edwards 1979] 10(1): 61-62.

Cohen, A. A., ed. (1980) *The Jew.* Essays from Martin Buber's Journal *Der Jude* [W. Kluback 1984] 15(3): 182-184.

Cohen, A. A. & Mendes-Flohr, P., eds. (1987) *Contemporary Jewish religious thought: Original essays on critical concepts, movements, and beliefs* [W. Kluback 1990] 27(1-2): 125-127.

Cohen-Solal, Annie (n.d.) *Sartre: A life* [H. Gordon 1991] 29(2): 127-128.

Congdon, H. K. (1977) *The pursuit of death* [C. A. Corr 1981] 12(2): 123-124.

Connell, G. (1985) *To be one thing: Personal unity in Kierkegaard's thought* [L. Barrett 1987] 21(1): 55-56.

Cooper, J. W. (1989) *Body, soul, and life everlasting* [C. Taliaferro 1994] 35(1): 57-59.

Cowling, M. (1985) *Religious and public doctrine in modern England*, vol. 2: *Assaults* [M. J. Ferreira 1988] 23(1): 62-63.

Craft, J. L. & Hustwit, R. E., eds. (1984) *Without proof or evidence: Essays of O. K. Bouwsma* [J. K. Robbins 1985] 18(1-2): 95.

Craig, W. L. & McLeod, M. S., eds. (1990) *The logic of rational theism: Exploratory essays* [J. E. Taylor 1994] 35(2): 116-117.

Craig, W. L. & Smith, Q. (1993) *Theism, atheism, and big bang cosmology* [R. B. Edwards 1995] 37(2): 123-125.

Creegan, C. L. (1989) *Wittgenstein and Kierkegaard: Religion, individuality, and philosophical method* [D. M. High 1993] 34(1): 58-60.

Creel, R. E. (1977) *Religion and doubt: Toward a faith of your own* [J. K. Robbins 1981] 12(2): 125-126.

Creel, R. E. (1986) *Divine impassibility: An essay in philosophical theology* [L. S. Ford 1988] 24(3): 194-198.

Crosby, D. A. (1981) *Interpretive theories of religion* [A. M. Olson 1984] 15(1-2): 86-87.

Cupitt, Don (1976) *The leap of reason* (Studies in philosophy and religion IV) [R. S. Laura 1980] 11(1): 62-69.

Cushing, J. T., Delaney, C. F. & Gutting, G. M., eds. (1984) *Science and reality: Recent work in the philosophy of science* [H. H. Oliver 1985] 18(3): 176-178.

Cutsinger, J. S. (1987) *The form of transformed vision: Coleridge and the knowledge of God* [M. J. Ferreira 1990] 28(1): 57-59.

Dauenhauer, B. P. (1980) *Silence: The phenomenon and its ontological significance* [R. R. Williams 1982] 13(4): 229-230.

Davis, S. T. (1983) *Logic and the nature of God* [A. Padgett 1985] 18(1-2): 95-96.

Davis, S. T. (1993) *Risen indeed: Making sense of the resurrection* [D. W. Viney 1995] 37(2): 120-122.

Davis, S. T., ed. (1989) *Death and afterlife* [W. F. Vallicella 1992] 32(1): 61-62.

Deats, P. & Robb, C., eds. (1986) *The Boston personalist tradition, in philosophy, social ethics, and theology* [T. O. Buford 1988] 23(1): 57-58.

Dent, N. J. H. (1984) *The moral psychology of the virtues* [J. T. Cook 1986] 20(2-3): 185-186.

Descombes, Vincent (1980) *Modern French philosophy*. Trans. L. Scott-Fox & J. M. Harding [A. M. Olsen 1984] 15(3): 173-179.

Desmond, W. (1987) *Desire, dialectic, and otherness: An essay on origins* [M. Westphal 1990] 27(1-2): 127-128.

Detmer, D. (1988) *Freedom as a value: A critique of the ethical theory of Jean-Paul Sartre* [T. C. Anderson 1992] 32(2): 121-123.

Dewart, L. (1989) *Evolution and consciousness: The role of speech in the origin and development of human nature* [H. A. Nielsen 1992] 32(3): 193-194.

Dickey, L. (1987) *Hegel: Religion, economics, and the politics of spirit, 1770-1807* [H. S. Harris 1991] 29(2): 123-125.

Dihle, A. (1982) *The theory of will in classical Antiquity* [M. T. Clark 1984] 15(1-2): 87-88.

Dilthey, Wilhelm (1985) *Selected Works*, vol. 5: *Poetry and experience*. Ed. R. A. Makkreel & F. Rodi [H. Gordon 1987] 22(1-2): 115-117.

Dodds OP, M. J. (1986) *The unchanging God of love: A study of the teaching of St Thomas Aquinas on divine immutability in view of certain contemporary criticism of this doctrine* [L. S. Ford 1993] 33(3): 187-188.

Doering, B. E. (1983) *Jacques Maritain and the French Catholic intellectuals* [P. M. Cohen 1984] 15(3): 185-186.

Donagan, A. (1977) *The theory of morality* [J. T. Granrose 1982] 13(1): 48-50.

Dore, C. (1984) *Theism* [T. Penelhum 1985] 18(3): 168-169.

Dore, C. (1989) *God, suffering and solipsism* [B. J. Lucas 1993] 34(1): 60-61.

Double, R. (1991) *The non-reality of free will* [F. B. Dilley 1993] 34(2): 124-125.

Dunning, S. N. (1985) *Kierkegaard's dialectic of inwardness: A structural analysis of the theory of stages* [R. L. Hall 1987] 21(1): 57-60.

Dupré, Louis (1972) *The other dimension: A search for the meaning of religious attitudes* [E. Th. Long 1974] 5(3): 176-180; [R. H. Ayers 1975] 6(3): 193-196.

Dupré, Louis (1977) *A dubious heritage: Studies in the philosophy of religion after Kant* [J. S. Boozer 1981] 12(2): 127-128.

Dupré, Louis (1983) *Marx's social critique of culture* [H. Kimmerle 1984] 16(2): 174-175.

Durfee, H. A. (1987) *Foundational reflections: Studies in contemporary philosophy* [D. M. Martin 1990] 27(1-2): 121-122.

Dussel, E. (1985) *Philosophy of liberation* [H. Gordon 1988] 23(1): 50.

Earle, W. (1980) *Mystical reason* [R. E. Jacot 1982] 13(3): 191.

Eckhardt, A. Roy (1974) *Your people, my people: The meeting of Jews and Christians* [Rabbi L. Jacobs 1977] 8(1): 72.

Eden, R. (1983) *Political leadership and nihilism: A study of Weber and Nietsche* [G. Roth 1985] 18(1-2): 96-97.

Edwards, R. B. (1982) *A return to moral and religious philosophy in early America* [J. Howie 1983] 14(4): 256.

Ehrenfeld, D. (1978) *The arrogance of humanism* [D. G. Trickett 1982] 13(4): 230-231.

Ehrlich, L. H. (1975) *Karl Jaspers: Philosophy as faith* [K. W. Walters 1976] 7(2): 387-388.

Eliade, Mircea (1981) *Autobiography*, vol. 1: 1903-1937, *Journey East, Journey West* [S. Beasley-Murray 1984] 15(1-2): 88.

Ellis, R. (1986) *An ontology of consciousness* [O. O. Schrag 1989] 26(1): 58-60.

Ellul, Jacques (1985) *The humiliation of the word*. Trans. J. M. Hanks [D. Lovekin 1991] 29(1): 63-64.

Elrod, J. W. (1975) *Being and existence in Kierkegaard's pseudonymous works* [R. H. Popkin 1977] 8(3): 206-209.

Elrod, J. W. (1981) *Kierkegaard and Christendom* [S. N. Dunning 1983] 14(1): 60-62.

Elvee, R. Q., ed. (1982) *Mind in nature*. Nobel Conference XVII [M. H. DeArmey 1985] 18(1-2): 97-99.

Evans, C. S. (1978) *Subjectivity and religious belief* [J. L. Marsh 1982] 13(1): 44-45.

Evans, C. S. (1983) *Kierkegaard's "Fragments" and "Postscripts": The religious philosophy of Johannes Climacus* [R. C. Roberts 1984] 16(2): 175-176.

Evans, C. S. (1992) *Passionate reason: Making sense of Kierkegaard's philosophical fragments* [D. Wisdo 1994] 36(1): 57-59.
Evans, D. (1980) *Faith, authenticity, and morality* [E. Th. Long 1984] 15(1-2): 89.
Evans, G. R. (1982) *Augustine on evil* [I. M. Resnick 1984] 15(3): 186-187.

Fabro, Cornelio (1968) *God in exile: Modern atheism.* Trans. and ed. A. Gibson [C. A. Corr 1971] 2(1): 56-57.
Fackenheim, E. L. (1982) *To mend the world: Foundations of future Jewish thought* [L. Rauch 1986] 20(1): 64.
Fairlie, H. (1978) *The seven deadly sins* [P. D. Simmons 1982] 13(1): 47-48.
Fakhry, Majid (1970) *A history of Islamic philosophy* [R. J. Zwi Werblowsky 1973] 4(4): 255-256.
Feenstra, R. J. & Plantinga Jr, C., eds. (1989) *Trinity, incarnation, and atonement: Philosophical and theological essays* [D. M. Martin 1992] 32(3): 186-188.
Fendt, G. (1990) *Works of love? Reflections on "Works of love"* [S. M. Emmanuel 1993] 33(2): 123-125.
Ferreira, M. J. (1980) *Doubt and religious commitment: The role of the will in Newman's thought* [J. H. Gill 1983] 14(1): 62-64.
Ferreira, M. J. (1986) *Scepticism and reasonable doubt: The British naturalist tradition in Wilkins, Hume, Reid, and Newman* [G. S. Pappas 1991] 30(1): 63-64.
Ferreira, M. J. (1991) *Transforming vision: Imagination and will in Kierkegaardian faith* [J. Elrod 1993] 34(2): 127-129.
Fey OFM Cap., W. R. (1976) *Faith and doubt: The unfolding of Newman's thought on certainty* [T. Penelhum 1979] 10(1): 63-64.
Flint, T. P., ed. (1990) *Christian philosophy* [D. M. Martin 1992] 32(3): 186-188.
Flynn, T. R. (1984) *Sartre and Marxist existentialism: The test case of collective responsibility* [W. E. Shaw 1987] 21(2): 123-124.
Fontinell, E. (1986) *Self, God, and immortality: A Jamesian investigation* [P. J. Croce 1991] 29(3): 187-189.
Ford, L.S. (1984) *The emergence of Whitehead's metaphysics, 1925-1929* [F. Wood, Jr 1985] 18(3): 169-172.
Fowler, J. W. (1981) *Stages of faith: The psychology of human development and the quest for meaning* [J. S. Boozer 1984] 15(1-2): 89-92.
Fowler, J. W., Levin, R. W. and others (1980) *Trajectories in faith: Five life stories* [J. S. Boozer 1984] 15(1-2): 89-92.
Freddose, A. J., ed. (1983) *The existence and nature of God* [D. B. Burrell, CSC 1984] 16(2): 173-174.
Frei, H. W. (1974) *The eclipse of biblical narrative: A study in 18th and 19th century hermeneutics* [D. A. Pailin 1975] 6(3): 198-200.
Friedman, Jerome (1983) *The most ancient testimony: 16th century Christian-Hebraica in the age of Renaissance nostalgia* [D. A. Pailin 1984] 15(3): 187-188.
Friedman, Maurice (1981-1983) *Martin Buber's life and work,* 3 vols. [W. Kluback 1984] 16(2): 167-169.
Friess, Horace L. (1981) *Felix Adler and ethical culture: Memories and studies.* Ed. F. Weingartner [J. Howie 1984] 15(1-2): 92-93.

Gadamer, Hans-Georg (1975) *Truth and method* [*Wahrheit und Methode*, 1960]. Trans. and ed. G. Barden & J. Cumming [M. Westphal 1977] 8(1): 67-72.

Gadamer, Hans-Georg (1976a) *Philosophical hermeneutics*. Trans. and ed. D. E. Linge [M. Westphal 1977] 8(1): 67-72.

Gadamer, Hans-Georg (1976b) *Hegel's dialectic: Five hermeneutical studies*. Trans. P. C. Smith [M. Westphal 1977] 8(1): 67-72.

Gadamer, Hans-Georg (1986) *The idea of the good in Platonic-Aristotelian philosophy*. Trans. and ed. P. C. Smith [J. Wallulis 1988] 23(1): 53.

Gale, R. M. (1991) *On the nature and existence of God* [L. P. Pojman 1993] 34(3): 183-185.

Gall, R. S. (1987) *Beyond theism and atheism: Heidegger's significance for religious thinking* [R. Bruzina 1990] 27(3): 185-186.

Geach, P. (1977a) *Providence and evil* [J. Hick 1980] 11(4): 250-251.

Geach, P. (1977b) *The virtues*. The Stanton Lectures, 1973-1974 [A. Donagan 1981] 12(4): 252-253.

Gerhart, M. & Russell, A. M. (1984) *Metaphoric process: The creation of scientific and religious understanding* [D. W. Musser 1986] 20(2-3): 178-179.

Gersh, S. (1986) *Middle Platonism and Neoplatonism: The Latin tradition*, 2 vols. [J. Owens 1989] 26(2): 126-128.

Ghosh, J., trans. and ed. (1977) *The Sāṃkhya Sūtras of Pañcaśikha and the Sāṃkhyatattvāloka: Svāmī Hariharanānda Āraṇya* [B. K. Matilal 1981] 12(2): 125.

Glock, C. Y. & Bellah, R. N., eds. (1976) *The new religious consciousness* [R. C. Good 1978] 9(4): 261-262.

Glossop, R. J. (1983) *Confronting war: An examination of humanity's most pressing problem* [H. Gordon 1984] 15(3): 188.

Goldschmidt, D., ed. (1984) *Leiden an der Unerlöstheit der Welt: Robert Raphael Geis (1906-1972): Briefe, Reden, Aufsätze* [H. Gordon 1986] 20(2-3): 174.

Gordon, H. (1986) *Dance, dialogue, and despair: Existentialist philosophy and education for peace in Israel* [L. M. Grob 1989] 26(2): 124-125.

Gordon, H. & Bloch, J., eds. (1984) *Martin Buber: A centenary volume* [L. M. Grob 1986] 20(1): 58-60.

Grau, J. A. (1976) *Morality and the human future in the thought of Teilhard de Chardin* [D. McCarty 1981] 12(2): 126.

Green, R. M. (1992) *Kierkegaard and Kant: The hidden debt* [M. J. Ferreira 1994] 35(3): 185-188.

Griffin, D. R. (1976) *God, power, and evil: A process theodicy* [J. K. Robbins 1980] 11(1): 60.

Griffin, D. R. (1991) *Evil revisited: Responses and reconsiderations* [D. W. Viney 1993] 34(3): 187-189.

Gustafson, J. M. (1975) *Can ethics be Christian?* [P. T. Menzel 1979] 10(2): 143-144.

Gustafson, J. M. (1981) *Ethics from a theocentric perspective*, vol. 1: *Theology and ethics* [B. E. A. Liddell 1984] 16(2): 185-186.

Gustafson, J. M. (1984) *Ethics from a theocentric perspective*, vol. 2: *Ethics and theology* [B. E. A. Liddell 1985] 18(3): 172-173.

Gutting G. (1982) *Religious belief and religious skepticism* [P. K. Moser 1984] 15(1-2): 94-95.

Hahn, L. E., ed. (1991) *The philosophy of Charles Hartshorne* [G. W. Shields 1994] 36(3): 190-192.

Hall, R. L. (1993) *Word and Spirit* [W. L. Power 1994] 36(2): 125-126.

Hallett, G. L. (1983) *Christian moral reasoning: An analytic guide* [S. W. Krolick 1984] 15(3): 188-189.

Hanfling, O. (1987) *The quest for meaning* [F. Sontag 1993] 33(2): 127-128.

Hannay, A. (1982) *Kierkegaard* [L. P. Pojman 1984] 15(1-2): 95.

Hare, P. H. & Madden, E. H. (1975) *Causing, perceiving and believing* [R. L. Greenwood 1978] 9(3): 190-191.

Harris, E. E. (1977) *Atheism and theism* [T. O. Buford 1982] 13(4): 231-232.

Harris, H. S. (1983) *Hegel's development: Night thoughts (Jena 1801-1806)* [M. C. E. Peterson 1989] 25(2): 117-119.

Harris, J. F., ed. (1992) *Logic, God and metaphysics* [D. W. Viney 1994] 36(1): 61-63.

Harrison, S. M. & Taylor, R. C., eds. (1986) *The life of religion.* A Marquette University Symposium on the nature of religious belief [W. J. Wainwright 1988] 23(3): 182-183.

Hart, H. (1984) *Understanding our world: An integral ontology* [H. A. Meynell 1986] 20(1): 62-63.

Hartshorne, Charles (1983) *Insights and oversights of great thinkers: An evaluation of Western philosophy* [F. Wood, Jr 1984] 15(3): 189-190.

Hartshorne, M. Holmes (1990) *Kierkegaard, godly deceiver: The nature and meaning of his pseudonymous writings* [M. J. Ferreira 1992] 32(3(1932): 190-193.

Hauerwas, S. (1983) *The peaceable kingdom: A primer in Christian ethics* [G. Hewitt 1984] 16(2): 178-181.

Hauerwas, S. & MacIntyre, A., eds. (1983) *Revisions: Changing perspectives in moral philosophy* [G. Hewitt 1984] 16(2): 178-181.

Haught, J. F. (1976) *Religion and self-acceptance* [R. F. de Brabander 1979] 10(1): 64-65.

Hegel, G. W. F. (1977a) *The difference between Fichte's and Schelling's system of philosophy.* Trans. H. S. Harris & W. Cerf [D. Van de Vate, Jr 1980] 11(2): 138.

Hegel, G. W. F. (1977b) *Faith and knowledge.* Trans. and ed. W. Cerf & H. S. Harris [C. Butler 1981] 12(1): 63-64.

Hegel, G. W. F. (1977c) *Phenomenology of spirit.* Trans. A. V. Miller, with analysis and foreword by J. M. Findlay [H. S. Harris 1979] 10(4): 268-271.

Hegel, G. W. F. (1983) *Hegel and the human spirit.* A translation of the Jena lectures on the philosophy of spirit (1805-6) with commentary. Trans. and ed. L. Rauch [E. von der Luft 1987] 21(2(): 119-121.

Hegel, G. W. F. (1983-1985) *Vorlesungen über die Philosophie der Religion.* Teil 1: *Einleitung, Der Begriff der Religion;* Teil 2: *Die bestimmte Religion;* Teil 3: *Die vollendete Religion.* Ed. Walter Jaeschke [E. von der Luft 1989] 25(1): 53-64.

Hegel, G. W. F. (1984a) *The Letters.* Trans. and ed. C. Butler & C. Seiler [R. F. Brown 1986] 20(1): 60-62.

Hegel, G. W. F. (1984b) *Three essays, 1793-1795: The Tübingen essay, Berne fragments, The life of Jesus.* Trans. and ed. P. Fuss & J. Dobbins [M. Westphal 1985] 18(1-2): 99-100.

Hegel, G. W. F. (1985) *Lectures on the philosophy of religion*, vol. 3: *The consummate religion.* Ed. P. C. Hodgson, trans. R. F. Brown, P. C. Hodgson & J. M. Stewart, with the assistance of H. S. Harris [W. Kluback 1987] 21(1): 60-62.

Heidegger, Martin (1977) *The question concerning technology and other essays.* Trans. and intr. W. Lovitt [J. Sallis 1981] 12(3): 186-188.

Heidegger, Martin (1982) *Nietzsche.* Trans. F. A. Capuzzi, ed. D. F. Krell [M. E. Zimmerman 1984] 15(1-2): 96-97.

Herrmann, Eberhard (1984) *Erkenntnisansprüche: Eine orientierende erkenntnistheoretische Untersuchung über Fragen zum Verhältnis zwischen Religion und Wissenschaft* [E. von der Luft 1987] 21(2): 117-119.

Hersch, Jeanne (1986) *Eclairer l'obscur: Entretiens avec Gabrielle et Alfred Dufour* [W. Kluback 1987] 21(3): 185-186.

Hesse, Mary (1980) *Revolutions and reconstructions in the philosophy of science* [M. H. DeArmey 1984] 15(1-2): 97-98.

Hick, J. (1976) *Death and eternal life* [C. A. Corr 1981] 12(2): 123-124.

Hick, J. (1985) *Problems of religious pluralism* [H. A. Craighead 1989] 25(3): 187-189.

Hick, J., ed. (1974) *Truth and dialogue: The relationship between world religions* (Studies in philosophy and religion II) [R. S. Laura 1980] 11(1): 62-69.

Hinchman, L. P. (n.d.) *Hegel's critique of the Enlightenment* [C. M. Jalloh 1987] 21(1): 49-51.

Hodgson, P. C., ed. (1985) *Hegel's Lectures on the philosophy of religion*, vol. 3: *The consummate religion.* Trans. R. F. Brown, P. C. Hodgson & J. M. Stewart, with the assistance of H. S. Harris [W. Kluback 1987] 21(1): 60-62.

Holbrook, C. (1987) *Jonathan Edwards: The vally and nature. An interpretive essay* [B. Kuklick 1989] 26(3): 188-189.

Holmes, A. F. (1969) *Christian philosophy in the 20th century: An essay in philosophical methodology* [P. A. Carlsson 1970] 1(2): 126-128.

Hopkins, J., ed. (1985) *Nicholas of Cusa's dialectical mysticism.* Text, translation and interpretative study of *De visione Dei* [G. G. White 1988] 23(1): 54-56.

Horosz, W. & Clements, T., eds. (1987) *Religion and human purpose: A cross-disciplinary approach* [E. von der Luft 1994] 35(2): 122-124.

Hösle, Vittorio (1987) *Hegel's System: Der Idealismus der Subjektivität und das Problem der Intersubjektivität*, Band 1: *Systementwicklung und Logik*; Band 2: *Philosophie der Natur und des Geistes* [R. R. Williams 1991] 29(2): 125-127.

Hourani, G. F. (1985) *Reason and tradition in Islamic ethics* [A.H. Khan 1989] 25(2): 119-120.

Howie, J., ed. (1983) *Ethical principles for social policy* [S. Krolick 1984] 16(2): 177-178.

Howie, J. & Buford, T., eds. (1975) *Contemporary studies in philosophical idealism* [W. E. Steinkraus 1977] 8(4): 268-269.

Hughes, C. (1989) *On a complex theory of a simple God: An investigation in Aquinas' philosophical theology* [J. M. Idziak 1992] 31(1): 63-64.
Hume's philosophy of religion (1986) Lectures by A. Flew, D. Livingston, G. I. Mavrodes & D. F. Norton [R. J. Glossop 1989] 26(2): 121-123.
Hutchinson, J. A. (1977) *Living options in world philosophy* [W. E. Nagley 1978] 9(4): 262-263.

Jabès, Edmond (1990) *From the desert to the book. Edmond Jabès' dialogues with Marcel Cohen*. Trans. Pierre Joris [W. Kluback 1992] 32(3): 184-185.
Jacobsen, Thorkild (1976) *The treasures of darkness: A history of Mesopotamian religion* [S. D. Breslauer 1980] 11(2): 138-139.
Jaeschke, Walter, ed. (1986) *Die Vernunft in der Religion: Studien zur Grundlegung der Religionsphilosophie Hegels* [R. R. Williams 1990] 28(1): 56-57.
Jaspers, Karl (1986) *Basic philosophical writings, Selections*. Trans. and ed. E. Ehrlich, L. M. Ehrlich and G.B. Pepper [W. Kluback 1987] 22(1-2): 107-109.
Jonas, H. (1974) *Philosophical essays: From ancient creed to theological man* (1965-1973) [Rabbi L. Jacobs 1976] 7(3): 454.

Kainz, H. P. (1976) *Hegel's phenomenology*, part 1: *Analysis and commentary* [M. Westphal 1978] 9(3): 191.
Kalsbeek, L. (1975) *Contours of a Christian philosophy*. Trans. and ed. B. Zylstra & J. Zylstra [R. Jager 1977] 8(4): 269-270.
Kalupahana, D. J. & Kalupahana I. (1982) *The way of Siddhartha: A life of the Buddha* [R. L. Burr 1984] 16(3): 272-274.
Katz, S. T. (1977) *Jewish ideas and concepts* [S. D. Breslauer 1981] 12(3): 182-183.
Kellenberger, J. (1985) *The cognitivity of religion* [D. M. Martin 1988] 24(3): 192-193.
Kerr, F. (1986) *Theology after Wittgenstein* [C. Creegan 1989] 25(2): 120-122; [J. C. Edwards 1990] 28(1): 59-60.
Keyes, C. D. (1978) *Four types of value destruction: A search for the good through an ethical analysis of everyday experience* [J. W. Elrod 1981] 12(3): 185-186.
Khan, A. H. (1985) *Salighed as happiness? Kierkegaard on the concept "salighed"* [G. Connell 1986] 20(2-3): 173.
Kierkegaard, Søren (1967-1978) *Journals and papers*, 7 vols. Trans. and ed. H. V. Hong & E. H. Hong [J. Donnelly 1982] 13(4): 232-240.
Kierkegaard, Søren (1978) *Letters and documents*. Trans. and ed. H. Rosenmeier [J. Kleinman 1984] 15(1-2): 101-102.
Kierkegaard, Søren (1982) *The Corsair affair and articles related to the writings*. Trans. and ed. H.V. Hong & E.H. Hong [M. Westphal 1984] 16(3): 271.
Kierkegaard, Søren (1983) *Fear and trembling / Repetition*. Trans. and ed. H. V. Hong & E. H. Hong [S.I. Walsh 1984] 15(3): 191-192.
Kierkegaard, Søren (1985) *Philosophical fragments / Johannes Climacus*. Trans. and ed. H. V. Hong & E. H. Hong [S. I. Walsh 1987] 21(2): 115-116.
Klein, K. H. (1974) *Positivism and Christianity: A study of theism and verifiability* [R. S. Laura 1976] 7(4): 458-459.

Kluback, W. (1984) *Hermann Cohen: The challenge of a religion of reason* [H. Gordon 1985] 17(1-2): 87-88.

Kluback, W. (1987) *The idea of humanity: Hermann Cohen's legacy to philosophy and theology* [H. Gordon 1989] 26(3): 187-188.

Kluback, W. (1988) *Discourses on the meaning of history* [J. W. Burbidge 1991] 30(3): 183-184.

Kohák, E. (1984) *The embers and the stars: A philosophical inquiry into the moral sense of nature* [A. M. Olson 1985] 17(1-2): 88-90.

Krolick, S. & Cannon, B., eds. (1984) *Gandhi in the "post-modern" age: Issues in war and peace* [R. J. Glossop 1985] 18(3): 173-174.

Kuklick, B. (1977) *The rise of American philosophy: Cambridge, Massachusetts, 1860-1930* [R. S. McGinnis, Jr 1979] 10(3): 204-205.

Kuklick, B. (1985) *Churchmen and philosophers: From Jonathan Edwards to John Dewey* [G. A. Hewitt 1985] 18(3): 175.

Kvanvig, J. L. (1993) *The problem of hell* [J. L. Walls 1995] 37(2): 118-120.

Ladrière, Jean (1972) *Language and belief* [*L'articulation du sens: Discours scientifique et parole de la foi*, 1970]. Trans. G. Barden [J. Buckley, Jr 1975] 6(1): 63.

Lash, N. (1988) *Easter in ordinary: Reflections on human experience and the knowledge of God* [S. N. Dunning 1994] 35(2): 113-114.

Lauer SJ, Q. (1982) *Hegel's concept of God* [E. von der Luft 1984] 15(1-2): 99-100.

Law, D. R. (1993) *Kierkegaard as negative theologian* [R. L. Perkins 1995] 37(2): 117-118.

Lawler, E. G. (1986) *David Friedrich Strauss and his critics: The life of Jesus in early 19th century German journals* [L. S. Stepelevich 1990] 27(3(): 190.

Lebowitz, N. (1985) *Kierkegaard: A life of allegory* [S. I. Walsh 1989] 26(1): 57-58.

Lemos, R. M. (1978) *Hobbes and Locke: Power and consent* [H. W. Smorynski 1981] 12(3): 189.

Léon, Luis de (1984) *The names of Christ*. Trans. and intr. M. Duran & W. Kluback [H. Gordon 1985] 18(3): 175-176.

Lewis, H. D. (1978) *Persons and life after death*. Essays by H. D. Lewis and discussions with his critics [L. P. Pojman 1981] 12(3): 189-191.

Lewis, H. D. (1982) *The elusive self* [G. A. Johnson 1984] 15(1-2): 102-103.

Lochman, Jan (1971) *Encountering Marx: Bonds and barriers between Christians and Marxists*. Trans. E. H. Robertson [H.P. Kainz 1979] 10(2): 142.

Long, E. Th., ed. (1980) *Experience, reason and God* [G. I. Mavrodes 1982] 13(4): 240.

Long, E. Th., ed. (1992) *Prospects for natural theology* [W. L. Power 1994] 35(2): 120-121.

Lowe, W. (1983) *Evil and the unconscious* [T. Allik 1987] 22(1-2): 95-98.

Loy, D. (1988) *Nonduality: A study in comparative philosophy* [E. Deutsch 1992] 32(2): 117-119.

Lubac, Henri Cardinal de (1979/1981) *La posteriorité spirituelle de Joachim de Flore*, vol. 1: *de Joachim à Schelling*, vol. 2: *de Saint-Simon à nos jours* [W. Kluback 1984] 15(3): 192-195.

Luhmann, N. (1984) *Religious dogmatics and the evolution of societies* [J. W. Murphy 1986] 20(2-3): 181-182.

Mackay, J. A. (1969) *Christian reality and appearance* [W. L. Power 1971] 2(1): 58-59.

Macleod, A. (1974) *Tillich, The role of ontology in his philosophical theology* [J. H. Thomas 1975] 6(2): 125-130.

Makkreel, R. A. (1975) *Dilthey: Philosopher of human studies* [W. H. Dray 1976] 7(4): 459.

Makkreel, R. A. & Rodi, F. eds. (1985) *Wilhelm Dilthey - Selected Works*, vol. 5: *Poetry and experience* [H. Gordon 1987] 22(1-2): 115-117.

Marrone, S. P. (1983) *William of Auvergne and Robert Grosseteste: New ideas of truth in the early 13th century* [I. M. Resnick 1984] 15(3): 195-197.

Martin, Rex (1977) *Historical explanation: Re-enactment and practical inference* [F. A. Olafson 1982] 13(4): 241-242.

Martin, Richard C., ed. (1985) *Approaches to Islam in religious studies* [G. Böwering 1988] 23(1): 45.

Marx, Werner (1987) *Is there a measure on earth? Foundations for a nonmetaphysical ethics*. Trans. T. J. Nenon & R. Lilly [A. White 1990] 28(2): 124-125.

Mates, B. (1986) *The philosophy of Leibniz: Metaphysics and language* [N. Jolley 1987] 22(1-2): 103-105.

Mavrodes, G. (1970) *Belief in God: A study in the epistemology of religion* [Don E. Marietta, Jr 1972] 3(4): 257-258.

Mavrodes, G. I. (1988) *Revelation in religious belief* [M. P. Levine 1990] 27(3): 181-185.

McAfee Brown, R., ed. (1986) *The essential Reinhold Niebuhr: Selected essays and addresses* [W. Kluback 1987] 21(3): 187-189.

McCarthy, V. A. (1978) *The phenomenology of moods in Kierkegaard* [D. J. Gouwens 1982] 13(3): 192.

McCarthy, V. A. (1986) *Quest for a philosophical Jesus: Christianity and philosophy in Rousseau, Kant, Hegel, and Schelling* [H. S. Harris 1989] 26(1): 62-64.

McCloskey, H. J. (1974) *God and evil* [R. S. Laura 1976] 7(1): 323-324.

McCord Adams, Marylin (1987) *William Ockham*, 2 vols. [T. V. Morris 1990] 27(3): 188-189.

McGinn, B. (1985) *The Calabrian abbot: Joachim of Fiore in the history of Western thought* [D. C. West 1989] 25(2): 125-126.

McKinnon, A. (1986) *Dating Kierkegaard's battles with fate* [A. H. Kahn 1994] 35(2): 112-113.

McLean, G. F., ed. (1974) *Thomas and Bonaventure. A septicentenary commemoration* [E. A. Synan 1976] 7(1): 325.

McLellan, D. (1989) *Simone Weil: Utopian pessimist* [M. Andic 1992] 32(1): 62-64.

McMahon, R. (1989) *Augustine's prayerful ascent: An essay on the literary form of the "Confessions"* [A. Hartle 1992] 32(3): 183.

McNaughton, D. (1988) *Moral vision: An introduction to ethics* [S. Harwood 1991] 30(3): 188-189.

McWilliams, W. (1985) *The passion of God: Divine suffering in contemporary protestant theology* [J. H. Gill 1987] 21(1): 54-55.

Meister Eckhart: Mystic and philosopher (1978). Trans. and ed. R. Schürmann [H. Ley 1982] 13(2): 109-119.

Mendes-Flohr, P. R., ed. (1983) *A land of two peoples: Martin Buber on Jews and Arabs* [W. Kluback 1984] 15(3): 197-198.

Merton, Thomas (n.d.) *The power and meaning of love* [G. L. Donaldson 1976] 7(3): 455.

Mesle, C. R. (1991) *John Hick's theodicy: A process humanist critique* [W. Hasker 1993] 34(1): 55-56.

Messer, R. (1993) *Does God's existence need proof?* [J. E. Taylor 1995] 37(3): 183-185.

Meynell, H. A. (1982) *The intelligible universe: A cosmological argument* [R. E. Creel 1987] 21(2): 121-123.

Michalson, G. E. (1985) *Lessing's "ugly ditch": A study of theology and history* [S. N. Dunning 1988] 23(1): 46-47.

Michalson, G. E. (1990) *Fallen freedom: Kant on radical evil and moral regeneration* [G. Fendt 1993] 34(3): 191-194.

Midgley, Mary (1992) *Science as salvation: A modern myth and its meaning* [E. L. Schoen 1993] 34(3): 185-187.

Miller, B. (1992) *From existence of God: A contemporary philosophical argument* [G. N. Schlesinger 1995] 37(1): 61-62.

Modras, R. (1976) *Paul Tillich's theology of the church: A Catholic appraisal* [J. J. Carey 1978] 9(4): 259-260.

Moltmann, Jürgen (1985) *God in creation* [D. A. Dombrowski 1989] 25(2): 127-128.

Moore OP, G. (1988) *Believing in God* [G. Pattison 1991] 30(2): 125-126.

Moreno, Antonio (1970) *Jung, Gods, and modern man* [G. B. Hammond 1975] 6(4): 258-259.

Morris, T. V. (1986) *The logic of God incarnate* [C. D. Kay 1989] 26(2): 119-121.

Morris, T. V. (1987) *Anselmian explorations: Essays in philosophical theology* [C. D. Kay 1989] 26(2): 119-121.

Morris, T. V., ed. (1988a) *Divine and human action: Essays in the metaphysics of theism* [W. Hasker 1993] 33(3): 190-192.

Morris, T. V., ed. (1988b) *Philosophy and the Christian faith* [W. Hasker 1993] 33(3): 190-192.

Morrison, K. F. (1988) *"I am you". The hermeneutics of empathy in Western literature, theology, and art* (J. O. Duke 1991] 30(2): 127-128.

Needham, R. (1985) *Exemplars* [H. Edge 1987] 22(1-2): 105-106.

Neidl, W. M. (1976) *Thearchia: Die Frage nach dem Sinn von Gott bei Pseudo-Dionysius Areopagita und Thomas von Aquin* [J. Owens 1978] 9(2): 124-125.

Neusch, Marcel (1982) *Sources of modern atheism*. Trans. M. J. O'Connell [D. W. Musser 1984] 16(2): 187.

Neville, R. C. (1991) *Behind the masks of God: An essay toward comparative theology* [L. S. Ford 1993] 34(3): 181-183.

Nicholas of Cusa's dialectical mysticism (1985) Text, translation and interpretative study of *De visione Dei*. Ed. Jasper Hopkins [G. G. White 1988] 23(1): 54-56.
Nicolas, A. T. de (1976a) *Avatara: The humanization of philosophy through the Bhagavad Gita* [R. J. Fornaro 1982] 13(1): 51-52..
Nicolas, A. T. de (1976b) *Meditations through the Rq Veda: Four-dimensional man* [R. J. Fornaro 1982] 13(1): 51.
Nicolas, A. T. de (1986) *Powers of imagining, Ignatus de Loyola: A philosophical hermeneutic of imaging through the collected works of Ignatius Loyola* [W. Kluback 1987] 22(1-2): 109-111.
Nietzsche, Friedrich (1982) *Daybreak: Thoughts on the prejudices of morality*. Trans. R. J. Hollingdale, intr. M. Tanner [E. von der Luft 1984] 15(1-2): 100-101.
Nishida, Kitaro (1990) *An inquiry into the good*. Trans. from Japanese edition (1911) M. Abe & C. Ives [A. R. Drengson 1993] 34(2): 121-123.

O'Connell, R. J. (1978) *Art and the Christian intelligence in St Augustine* [A. H. Armstrong 1981] 12(4): 251-252.
Oden, T. C., ed. (1978) *Parables of Kierkegaard* [B. C. Anderson 1982] 13(4): 242-243.
O'Farrell, C. (1989) *Foucault: Historian or philosopher* [R. Paden 1991] 30(3): 191-192.
O'Flaherty, W. D. (1976) *The origins of evil in Hindu mythology* [P. H. Ashby 1980] 11(1): 59.
Ogden, S. M. (1982) *The point of Christology* [R. Aldwinckle 1983] 14(4): 253-254.
Olding, A. (1991) *Modern biology and natural theology* [E. L. Schoen 1993] 34(2): 115-116.
Oliver, H. H. (1981) *A relational metaphysics* [J. H. Gill 1983] 14(3): 192.
Oliver, H. H. (1984) *Relatedness: Essays in metaphysics and theology* [J. H. Gill 1986] 20(2-3): 182-183.
Olson, A. M. (1979) *Transcendence and hermeneutics: An interpretation of the philosophy of Karl Jaspers* [S. Skousgaard 1982] 13(4): 243-244.
Olsen, A. M. (1992) *Hegel and the spirit: Philosophy as pneumatology* [D. M. Schlitt 1994] 35(1): 62-64.
O'Meara OP, T. F. (1982) *Romantic idealism and Roman Catholicism: Schelling and the theologians* [L. S. Stepelevich 1983] 14(3): 191-192.
O'Rourke Boyle, Marjorie (1977) *Erasmus on language and method in theology* [D. A. Pailin 1981] 12(4): 254.
Otto, Rudolf (1981) *Aufsätze zur Ethik*. Ed. J. S. Boozer [A. M. Olson 1987] 22(1-2): 90-92.

Pailin, D. A. (1989) *God and the processes of reality: Foundations of a credible theism* [R. J. Ray 1992] 32(2): 127-128.
Parkes, G., ed. (1987) *Heidegger and Asian thought* [J. A. Taber 1991] 29(3): 189-190.
Patterson, R. L. (1970) *A philosophy of religion* [L. Loemker 1971] 2(4): 250-255.

Peacock, A. & Gillett, G., eds. (1987) *Persons and personality* [T. O. Bufford 1991] 30(1): 61-62.

Peacocke, Arthur (1984) *Intimations of reality: Critical realism in science and religion* [H. H. Oliver 1985] 18(3): 176-178.

Peacocke, Arthur, ed. (1982) *The sciences and theology in the 20th century* [E. C. Rust 1984] 15(1-2): 103-105.

Peden, W. C. & Axel, L. E., eds. (1989) *God, values, and empiricism issues in philosophical theology* [D. W. Viney 1992] 32(2): 125-126.

Penelhum, T. (1983) *God and skepticism* [C. Dore 1985] 18(1-2): 100-101.

Perkins, R. L., ed. (1984) *International Kierkegaard commentary - Two ages* [D. W. Hudson 1985] 18(3): 178-180.

Perkins, R. L., ed. (1985) *International Kierkegaard commentary - The concept of anxiety: A simple psychologically orienting delibaration on the dogmatic issue of hereditary sin* [D. W. Hudson 1988] 23(2): 110-113; [D. J. Gouwens 1988] 24(3): 190-191.

Perkins, R. L., ed. (1987) *International Kierkegaard commentary - The sickness unto death* [S. Rowntree, SJ 1989] 26(3): 186.

Perrett, R. W., ed. (1989) *Indian philosophy of religion* [R. E. Carter 1993] 34(1): 62-64.

Petit, Jean-Claude (1974) *La philosophie de la religion de Paul Tillich: Genèse et évolution. La periode allemande, 1919-1933* [J. H. Thomas 1975] 6(2): 125-130.

Philips, D. Z. (1970) *Death and immortality* [W. Shibles 1972] 3(2): 127-129.

Philips, D. Z. (1988) *Faith after foundationalism* [W. J. Wood 1994] 36(3): 187-189.

Plantinga, Alvin & Wolterstorff, Nicholas, eds. (1983) *Faith and rationality: Reason and belief in God* [M. Westphal 1984] 16(2): 183-184.

Plochmann, G. K. (1973) *Plato* [G. L. Donaldson 1976] 7(1): 321-322.

Plott, J. C. (1977) *Global history of philosophy*, vol. 1: *The axial age* [E. J. Machle 1980] 11(2): 137.

Pojman, L. P. (1986) *Religious belief and the will* [C. S. Evans 1990] 28(1): 47-51.

Poole, R. (1993) *Kierkegaard: The indirect communication* [R. L. Perkins 1995] 37(2): 115-116.

Post, J. F. (1987) *The faces of existence: An essay in nonreductive metaphysics* [H. Gordon 1990] 28(2): 119-120.

Poteat, W. H. (1990) *A philosophical daybook: Post-critical investigations* [R. L. Hall 1993] 33(1): 61-62.

Potter, K. H., ed. (1977) *The encyclopedia of Indian philosophies*, vol. 2 [Shanta Ratnayaka 1979] 10(3): 200-202.

Potter, K. H., ed. (1978) *Indian metaphysics and epistemology: The tradition of Nyāya-Vaiśeṣika up to Gaṅgeśa* [P. H. Ashby 1981] 12(1): 62-63.

Powell, D. E. (1975) *Antireligious propaganda in the Soviet Union: A study in mass persuasion* [Rabbi L. Jacobs 1976] 7(2): 388-389.

Preus, J. S. (1987) *Explaining religion: Criticism and theory from Bodin to Freud* [D. B. McKown 1990] 27(3): 186-187.

Pruyser, P. W. (1974) *Between belief and unbelief* (Studies in philosophy and religion III) [R. S. Laura 1980] 11(1): 62-69.

Rabi[c], M. M. (1967) *The political theory of Ibn Khaldun* [J. R. Cresswell 1970] 1(4): 256-257.

Radford Ruether, Rosemary & Skinner Keller, Rosemary, eds. (1981) *Women and religion in America: A documentary history*, vol. 1: *The 19th century* [Betty Brandon 1983] 14(1): 62.

Ramsey, B. (1993) *Submitting to freedom: The religious vision of William James* [I. K. Skrupskelis 1994] 36(2): 126-128.

Ramsey, Ian (1974) *Christian empiricism* (Studies in philosophy and religion I) [R. S. Laura 1980] 11(1): 62-69.

Ramsey, I. T., ed. (1971) *Words about God: The philosophy of religion* [J. K. Robbins 1972] 3(1): 55.

Randall Jr, John Herman (1977) *Philosophy after Darwin: Chapters for the career of philosophy, Volume III, and other essays*. Ed. B. J. Singer [J. J. Buckley, Jr 1979] 10(3): 202-203.

Rauch, L. (1983) *Hegel and the human spirit*. A translation of the Jena lectures on the philosophy of spirit (1805-6) with commentary [E. von der Luft 1987] 21(2): 119-121.

Reardon, B. M. G. (1977) *Hegel's philosophy of religion* [S. Crites 1981] 12(3): 179-180.

Reichenbach, B. R. (1990) *The law of karma* [F. J. Hoffman 1994] 35(1): 59-61.

Renou, G. (1975) *An essay on a new philosophy of nature* [R. L. Greenwood 1979] 10(2): 141.

Rescher, N. (1985) *Pascal's Wager: A study of practical reasoning in philosophical theology* [C. D. Kay 1987] 22(1-2): 112-113.

Ricoeur, Paul (1970) *Freud and philosophy: An essay on interpretation*. Trans. D. Savage [J. W. Slaughter 1972] 3(1): 56-58.

Ricoeur, Paul (1984) *Time and narrative*, vol. 1. Trans. K. McLaughlin & D. Pellauer [A. M. Olson 1985] 18(3): 180-183.

Ristiniemie, J. (1987) *Experiential dialectics: An inquiry into the epistemological status and the methodological role of the experiential core in Paul Tillich's systematic thought* [J. S. Boozer 1990] 28(2): 121-122.

Roberts, R. C. (1976) *Rudolf Bultmann's theology: A critical interpretation* [C. S. Evans 1981] 12(3): 181-182.

Robinson, J. (1977) *Duty and hypocrisy in Hegel's phenomenology of mind: An essay in the real and the ideal* [C. Butler 1982] 13(1): 45-46.

Rockmore, T. (1986) *Hegel's circular epistemology* [A. M. Olson 1987] 22(1-2): 92-95.

Rolston III, H. (1987) *Science and religion: A critical survey* [D. W. Musser 1989] 26(3): 185.

Rotenstreich, Nathan (1984) *Jews and German philosophy: The polemics of emancipation* [L. Rauch 1985] 18(3): 183-184.

Roth SJ, R. J., ed. (1973) *God knowable and unknowable* [J. J. Buckley, Jr 1975] 6(2): 131-132.

Rouner, L. S., ed. (1982) *Meaning, truth and God* [W. Kluback 1984] 15(3): 198-200.

Rouner, L. S., ed. (1983) *Foundation of ethics* [G. Hewitt 1984] 16(2): 178-181.

Rouner, L. S., ed. (1985) *Knowing religiously* [C. S. Evans 1988] 23(1): 58-62.

Rouner, L. S., ed. (1986) *Civil religion and political theology* [R. P. McBrien 1988] 23(3): 181-182.

Rowe, W. L. (1968) *Religious symbols and God: A philosophical study of Tillich's theology* [B. L. Clarke 1970] 1(4): 257-258.

Rowe, W. L. (1978) *Philosophy of religion: An introduction* [R. Hogan 1979] 10(3): 204.

Rubel, M. & Manale, M. (1976) *Marx without myth* [F. L. Bender 1981] 12(1): 59-61.

Rudd, A. (1993) *Kierkegaard and the limits of the ethical* [R. L. Hall 1995] 37(1): 57-59.

Russell, R. J., Stoeger SJ, W. R. & Coyne SJ, G. V., eds. (1988) *Physics, philosophy, and theology: A common quest for understanding* [G. Gale 1991] 30(3): 184-187.

Russman, T. A. (1987) *A prospectus for the triumph of realism* [R. L. Greenwood 1989] 26(3): 191-192.

Sandmel, S. (1972) *Two living traditions: Essays on religion and the Bible* [R. S. Armour 1975] 6(3): 191-192.

Scharlemann, R. P. (1989) *Inscriptions and reflections: Essays in philosophical theology* [F. Ferré 1991] 30(3): 189-191.

Schelling, F. W. J. (1980) *The unconditional in human knowledge: Four early essays* (1794-1796). Trans. and ed. F. Marti [L. S. Stepelevich 1983] 14(3): 191-192.

Schilling, S. P. (1977) *God and human anguish* [F. Sontag 1981] 12(3): 183.

Schilpp, P. A. & Hahn, L. E., eds. (1984) *The philosophy of Gabriel Marcel* [W. Kluback 1984] 16(2): 172-173.

Schimmel, A. (1975) *Mystical dimensions of Islam* [D. R. Blumenthal 1979] 10(4): 265-268.

Schleifer, R. & Markley, R., eds. (1984) *Kierkegaard and literature: Irony, repetition, and criticism* [S. I. Walsh 1987] 21(2): 116-117.

Schlesinger, G. (1977) *Religion and scientific method* [C. Dore 1981] 12(3): 184-185.

Schneidau, H. N. (1977) *Sacred discontent: The Bible and Western tradition* [D. Robertson 1979] 10(1): 62-63.

Schoen, E. L. (1985) *Religious explanations: A model from the sciences* [W. L. Allen 1987] 21(1): 47-48.

Schürmann, R., trans. and ed. (1978) *Meister Eckhart: Mystic and philosopher* [H. Ley 1982] 13(2): 109-119.

Schutte, O. (1984) *Beyond nihilism: Nietzsche without masks* [M. Westphal 1984] 16(2): 181-183.

Severens, R. H., ed. (1974) *Ontological commitment* [L. E. Angene 1978] 9(4): 258-259.

Sharma, A. (1990) *A Hindu perspective on the philosophy of religion* [F. J. Hoffman 1993] 34(2): 126-127.

Sherry, P. (1984) *Spirit, saints, and immortality* [J. Donelly 1985] 17(1-2): 90-92.

Shinn, L.D. (1977) *Two sacred worlds* [H. Berne 1979] 10(1): 65-66.

Shoemaker, S. & Swinburne, R. (1984) *Personal identity* [R. Brady 1985] 18(3): 184-185.

Sia, S. (1985) *God in process thought: A study in Charles Hartshorne's concept of God* [H. L. Ruf 1987] 21(1): 48-59; [L.S. Ford 1991] 30(3): 187-188.

Sia, S., ed. (1989) *Charles Hartshorne's concept of God* [L. S. Ford 1993] 33(2): 119-121.

Simon, Yves R. (1986) *The definition of moral virtue*. Ed. V. Kuic [H. B. Veatch 1987] 22(1-2): 113-114.

Singer, I. (1984) *The nature of love*, vol. 1: *Plato to Luther;* vol. 2: *Courtly and Romantic* [S. I. Walsh 1986] 20(2-3): 183-185.

Sloan, D. (1983) *Insight-imagination: The emancipation of thought and the modern world* [H. Gordon 1984] 16(2): 184-185.

Smart, Ninian (1981) *Beyond ideology: Religion and the future of Western civilization*. Gifford lectures, 1979-1980 [F. Wood, Jr 1983] 14(3): 189-190.

Smart, N., Clayton, J., Katz, S. & Sherry, P., eds. (1985) *Nineteenth century religious thought in the West*, vols. 2 and 3 [W. Kluback 1987] 21(1): 62-64.

Smith, John E. (1973) *The analogy of experience* [E. C. Rust 1976] 7(1): 319-320.

Smyth, J. V. (1986) *A question of Eros: Irony in Sterne, Kierkegaard and Barthes* [S. I. Walsh 1991] 29(2): 113-122.

Soble, A. (1986) *Pornography: Marxism, feminism, and the future of sexuality* [C. Price 1988] 23(2): 106-107.

Sokolowski, R. (1982) *The God of faith and reason* [J. M. Cashore 1984] 15(1-2): 105.

Soloveitchik, Rabbi Joseph B. (1983) *Halakhic man*. Trans. from Hebrew [W. Kluback 1984] 16(2): 165-167.

Soskice, J. M. (1985) *Metaphor and religious language* [D. M. High 1988] 23(2): 123-124.

Spencer, R. F., ed. (1971) *Religion and change in contemporary Asia* [J. S. Wu 1975] 6(2): 133-134.

Stack, G. J. (1977) *Kierkegaard's existential ethics* [J. Donnelly 1978] 9(3): 192.

Stark, C. A. (1974) *God of all: Sri Ramakrishna's approach to religious plurality* [J. Collins 1978] 9(1): 62.

Steinkraus, W. E., ed. (n.d.) *Representative essays of Borden Parker Bowne* [A. J. Reck 1984] 15(1-2): 105-106.

Stendahl, Brita K. (1976) *Søren Kierkegaard*. An introduction [C. S. Evans 1981] 12(4): 250-251.

Stengren, G. L., ed. (1984) *Faith, knowledge, and action* [A. H. Khan 1988] 24(3): 189.

Stone, J. A. (1992) *The minimalist vision of transcendence: A naturalist philosophy of religion* [C. R. Mesle 1994] 35(3): 188-190.

Stout, J. (1981) *The flight from authority: Religion, morality, and the quest for autonomy* [E. Th. Long 1983] 14(4): 254.

Stout, J. (1988) *Ethics after Babel: The language of morals and their discontents* [G. D. Marino 1993] 33(3): 189.

Sullivan, R. J. (1989) *Immanuel Kant's moral theory* [M. Packer 1993] 33(2): 125-127.

Swanston, H. F. G. (1974) *Ideas of order: Anglicans and the renewal of theological method in the middle years of the 19th century* [P. G. Kuntz 1976] 7(3): 452-453.

Swinburne, R. (1977) *The coherence of theism* [A. Daher 1981] 12(4): 245-248.

Swinburne, R. (1992) *Revelation: From metaphor to analogy* [G. I. Mavrodes 1993] 34(3): 189-191.

Swindler, A., ed. (1982) *Human rights in religious traditions* [J. W. Murphy 1984] 15(1-2): 106-107.

Taylor, M. C. (1975) *Kierkegaard's pseudonymous authorship: A study of time and the self* [R. H. Popkin 1977] 8(3): 206-209.

Taylor, M. C. (1981) *Journeys to selfhood: Hegel and Kierkegaard* [V. A. McCarthy 1982] 13(4): 245-246.

Taylor, M. C. (1982) *Deconstructing theology* [R. L. Hall 1984] 15(1-2): 107-108.

Taylor, M. C., ed. (1986) *Deconstruction in context: Literature and philosophy* [R. E. Palmer 1988] 23(1): 48-50.

Taylor, R. (1985) *Ethics, faith, and reason* [J. Donnelly 1987] 21(1): 51-54.

Teloh, H. (1986) *Socratic education in Plato's early Dialogues* [R. Kent Sprague 1989] 26(1): 60-61.

Tennyson, G. B. & Ericson Jr, E. E., eds. (1975) *Religion and modern literature: Essays in theory and critiscism* [W. A. Kort 1978] 9(1): 62-63.

Theunissen, Michael (1984) *The Other: Studies in the social ontology of Husserl, Heidegger, Sartre and Buber*. Trans. C. Macann, intr. F. R. Dollmayr [W. Kluback 1986] 20(1): 56-58.

Thibault, Pierre (1972) *Savoir et pouvoir: Philosophie thomiste et politique clericale au 19 e siècle* [H. B. Veatch 1975] 6(4): 256-257.

Thomas, R. H. (1986) *Nietzsche in German politics and society, 1890-1918* [O. M. Schutte 1988] 23(2): 121-122.

Thompson, J. B. (1984) *Studies in the theory of ideology* [S. N. Dunning 1986] 20(2-3): 179-181.

Thulstrup, Niels (1980) *Kierkegaard's relation to Hegel*. Trans. G. L. Strengen [S. N. Dunning 1983] 14(1): 59-60.

Thulstrup, Niels (1984) *Commentary on Kierkegaard's concluding unscientific* Postscript, *with a new introduction*. Trans. R. J. Widenmann [S. I. Walsh 1985] 18(1-2): 101-102.

Thulstrup, Niels, ed. (1977) *Kierkegaardiana*, vol. 10 [G. L. Stengren 1981] 12(4): 248-250.

Thulstrup, Niels & Thulstrup Marie, eds. (1978) *Kierkegaard's view of Christianity* [S. N. Dunning 1983] 14(1): 59-60.

Tinder, G. (1981) *Against fate* [B. E. A. Liddell 1983] 14(4): 255.

Tomberlin, J. E. & van Inwagen, P., eds. (1985) *Alvin Plantinga* [R. Askew 1991] 29(1): 56-62.

Toulmin, S. (1982) *The return to cosmology* [R. L. Greenwood 1984] 15(3): 200-201.

Tracy, T. J. (1969) *Physiological theory and the doctrine of the mean in Plato and Artistotle* [F. R. Harrison III 1970] 1(4): 258-260.

Trinkaus-Zagzebski, Linda (1991) *The dilemma of freedom and foreknowledge* [W. Hasker 1993] 34(2): 118-120.
Tymieniecka, A-T., ed. (1977) *The self and other: The irreducible element in man.* Part 1: *The crisis of man* [S. Skousgaard 1979] 10(3): 199-200.

Urs von Balthasar, Hans (1983-) *The glory of the Lord: A theological aesthetics* [*Herrlichkeit, Schau der Gestalt*], vol. 1 (1983): *Seeing the form*; vol. 2 (1984): *Studies in theological style: Clerical styles*; vol. 3 (1986): *Studies in theological styles: Lay styles*; vol. 4: *The realm of metaphysics in Antiquity*; vol. 5: *The realm of metaphysics in the Modern Age*; vol. 6: *Theology: The Old Covenant*; vol. 7: *Theology: The New Covenant* [vol. 1: W. Kluback 1984] 16(2): 169-172; [vol. 2: W. Kluback 1985] 18(3): 165-166; [vol. 3: W. Kluback 1988] 23(3): 175-177.
Urs von Balthasar, Hans (1984) *Origen, spirit and fire: A thematic anthology of his writings.* Trans. J. Daly, SJ [K. Torjesen 1985] 18(1-2): 93.

Van der Hoeven, J. (1976) *Karl Marx: The roots of his thought* [R. J. Siebert 1978] 9(2): 122-123.
Van Herik, J. (1985) *Freud on femininity and faith* [A. Soble 1987] 22(1-2): 99-102.
Vaught, C. G. (1980) *The quest for wholeness* [J. W. Daley 1985] 17(1-2): 92-93.
Veatch, H. B. (1985) *Human rights: Fact or fancy?* [M. J. Mancini 1989] 25(2): 123-125.
Ver Eecke, W. (1977) *Negativity and subjectivity: A study about the function of negation in Freud, linguistics, childpsychology and Hegel* [J. F. Haught 1979] 10(2): 142-143.
Verene, D. P. (1985) *Hegel's recollection: A study of images in the phenomenology of spirit* [H. S. Harris 1987] 21(2): 126-128.
Vesey, G., ed. (1982) *Idealism: Past and present* [T. O. Buford 1984] 15(3): 201-202.
Veyne, P. (1983) *Did the Greeks believe in their myths? An essay on the constitutive imagination.* Trans. P. Wissing [D. Wiebe 1994] 35(2): 111-112.
Viney, D. W. (1985) *Charles Hartshorne and the existence of God* [D. F. Haight 1986] 20(1): 49-53.
Von der Luft, E., ed., trans. and intr. (1987) *Hegel, Hinrichs, and Schleiermacher on feeling and reason in religion.* The texts of their 1821-1822 debate, including a new critical edition of the German text of Hegel's "*Hinrichs - Vorwort*" [A. M. Olson 1990] 27(1-2): 123-125.
Von der Luft, E., ed. (1988) *Schopenhauer: New essays in honor of his 200th birthday* [M. Vater 1991] 29(1): 53-54.
Von Rintelen, F-J. (1973) *Values in European thought: Antiquity and Middle Ages* [B.S. Murthy 1977] 8(2): 148.

Walls, J. L. (1992) *Hell: The logic of damnation* [J. L. Kvanvig 1994] 36(1): 59-61.
Walsh, D. (1983) *The mysticism of innerworldly fulfillment: A study of Jacob Boehme* [W. Kluback 1986] 20(1): 55-56.
Walton, D. N. (1986) *Courage: A philosophical investigation* [A. R. Mele 1988] 23(2): 117-118.

Weatherby, H. L. (1975) *The keen delight: The Christian poet in the modern world* [J. H. Stohl 1978] 9(2): 126-127.

Webb, E. (1988) *Philosophers of consciousness: Polanyi, Lonergan, Voegelin, Ricoeur, Girard, Kierkegaard* [C. Creegan 1992] 32(2): 123-124.

Werkmeister, W. H. (1970) *Historical spectrum of value theories*, vol. 1: *The German-language group* [A. Stern 1972] 3(1): 51-54.

Westerhoff III, J.H. (1978) *McGuffey and his readers* [F. B. Edge 1981] 12(3): 181.

Westphal, M. (1984) *God, guilt, and death: An existential phenomenology of religion* [S. N. Dunning 1985] 17(1-2): 93-94.

Westphal, M. (1987) *Kierkegaard's critique of reason and society* [B. R. Dewey 1989] 26(3): 189-191.

White, A. (1983) *Schelling: An introduction to the system of freedom* [V. A. McCarthy 1985] 18(1-2): 103.

Whittaker, John (1990) *The logic of religious persuasion* [H. Craighead 1993] 33(1): 59-60.

Whittaker, J. H. (1981) *Matters of faith and matters of principles* [A. J. Burgess 1985] 18(1-2): 104.

Wierenga, E. R. (1989) *The nature of God: An inquiry into divine attributes* [W. Hasker 1993] 34(1): 53-55.

Wilhelmsen, F. D. (1978) *Christianity and political philosophy* [R. M. Lemos 1982] 13(1): 50-51.

Winch, P. (1987) *Trying to make sense* [G. I. Mavrodes 1991] 29(3): 190-192.

Wisdo, D. (1993) *The life of irony and the ethics of belief* [H. A. Craighead 1995] 37(1): 59-61.

Woelfel, J. W. (1975) *Camus, a theological perspective* [C. R. Campbell 1978] 9(2): 127-128.

Wojtyła, Karol [Pope John-Paul II] (1979) *The acting person*. Trans. A. Potocki [S. Skousgaard 1982] 13(1): 43-44; [P. G. Muscari 1990] 28(1): 54-55.

Wolfson, Harry Austryn (1977) *Studies in the history of philosophy and religion*, vol. 2. Ed. I. Twersky & G. H. Williams [J. Owens 1978] 9(4): 260-261.

Wood Jr, F. (1986) *Whiteheadian thought as a basis for a philosophy of religion* [L. S. Ford 1988] 23(2): 105-106.

Wuthnow, R. (1976) *The consciousness reformation* [R. Greenwood 1979] 10(3): 203.

Wuthnow, R. (1987) *Meaning and moral order: Explorations in cultural analysis* [F. J. Lechner 1990] 28(3): 192.

Wylleman, A., ed. (1989) *Hegel on the ethical life, religion, and philosophy, 1795-1807* [R. L. Perkins 1993] 34(1): 57-58.

Wyschogrod, Edith (1985) *Spirit in ashes: Hegel, Heidegger, and man-made mass death* [H. Gordon 1987] 21(2): 125-126.

Wyschogrod, Michael (1983) *The body of faith: Judaism as corporeal election* [W. Kluback 1985] 17(1-2): 95-96.

Zac, Sylvain (1984) *La philosophie religieuse de Hermann Cohen* [W. Kluback 1985] 18(3): 185-187.

Zimmerman, M. E. (1981) *Eclipse of the self: The development of Heidegger's concept of authenticity* [D. Magurshak 1984] 16(2): 187-188.

Zubiri, Xavier (1976) *Scritti religiosi*. Trans. and ed. Albino Babolin [M. Rubboli 1980] 11(1): 61-62.